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EDITORIAL:

Christmas and the Modern Jew

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The Word Was Made Flesh

SAMUEL M. SHOEMAKER

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

On Christmas Day and in Christ's Church, we want to touch the heart of the truth and have it touch us. Therefore we go to the Word of God in the Scriptures, and especially to that most inspired word found in the Prologue to St. John's Gospel. And there we find the affirmation which will forever define to the world the meaning of Christmas: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

I want to lead your minds into some of the deep places of that majestic truth. We must know what St. John meant by the 'Logos' or 'Word' of God. The word 'logos' has two meanings in Greek. It means reason or intelligence as found in the mind, and it also means this same reason bodied forth in spoken language. Jesus is called the 'Word' of God because he is one with the inner mind and thought of God, and because he bodies forth that inner mind and thought in creative action. Being one with God, he planned creation as God; and this Prologue says, "All things were made (i.e. through) him, and without him was not anything made that was made." But then, in the fulness of time, he took on himself a part of the nature he had created, namely human nature; and came into our midst wearing a body like our own. This word 'logos' was a bridgeword. It was understood both by Jews and Greeks, and in the same sense. Jews, religious Greeks, and impious pagans with some education, would understand this noun in much the same way. It was already a familiar conception to them.

A FLASH OF INSIGHT

It was a flash of insight or genius which caused St. John to see in the already existing beliefs of these groups, to whom he wanted to commend the truth of Christ, a kind of forerunner of him, a belief on Samuel M. Shoemaker's gifts range from pen to pulpit. His contribution above is a sermon which he has delivered at Pittsburgh's Calvary Episcopal Church where he serves as Rector.

which could be built this new and startling truth. There were two differences in his conception of the Logos: (1) the Logos, with him, was not a principle, as with these others, it was personal; and (2) the thought that the Logos should become flesh was unfamiliar with them, and to the Jews at least would not be acceptable. He said to them in effect, "The reason which you find about you in creation has been bodied forth in one human life—Jesus of Nazareth." Thus, building on what was already there, he added this superb faith which was new to them.

This Word "was made flesh." When you think of the materiality into which all religion tends to degenerate, you do not wonder that the Jews and the Spiritual pagans tried to get away from all materiality and make religion a purely 'spiritual thing.' But they were on the wrong track. For creation itself is both a spiritual and a material thing. God is the Source and Creator of it, but God spun it out of nothing because it was his will that a material nature should increasingly show forth his glory. Therefore the final word had not been said when religion had been rescued from materiality: the final word had not been said till religion got right back into the middle of materiality, and rescued it also. Men would divide God from his creation, as long as they thought that the more purely spiritual religion was, the better it was. It is true, "God is spirit, and they that worship him must worship him in spirit and in truth." But we live in earthen temples while we are in this world; and they are meant to serve and glorify God, too. True religion is intense in its spiritual conviction, but it is concerned with the redemption of the body and of all nature. It is for us, not so much to despise material things, as to seek to make them glorify God by right use. No material thing is evil in itself, but by its wrong use. Atomic energy can turn the world into a grave-yard, but it can also help turn it into a garden, if the men who control it use it for the right ends.

"... and dwelt among us." It really means "dwelt

in a tabernacle among us," and this would make Jews think of the Shekinah of old, which meant as much of the presence of God as was compatible with contact with the ancient tabernacle and with man—remember their conception of God was definitely transcendent and separate from sinful man. Now the Shekinah was Jesus' own body, born of Mary, a body physically like our own, knowing weariness and thirst and impulse and temptation and hurt. Here, really, was the test. God might have momentarily created a life that was also the Logos, and then quickly withdrawn it. The Resurrection body did not remain long in this world, and the Incarnation might have been brief. But you and I know that we feel differently about Him because he 'tarried' here, as one translation puts it. He came, but he also lingered. Only so would he fully know what life on this earth was like—the long stretches, the empty places, the continued trials, the unresolved problems. Those are what he assumed, exactly as we must assume them, when he "dwelt among us."

MAN LOOKS AT JESUS

"... and we beheld his glory." Now the subject shifts to us. We have been watching the divine action of God, the outward thrust of his love man-ward: the action has been his. Now this action sets up a reaction. Man begins to look at Jesus. At first he saw nothing very unusual, a Man much better than other men; outwardly like them. And then there began to unfold a purer truth, a mightier deed, the aura of something mysterious and beyond ordinary life altogether. The 'glory' of the best life that could be lived was a degree of glory; but this was not all. When God began pouring through Him such healing of sick bodies as they had never seen, and such truth as they had never heard, and then when the great dark mystery of the Cross was followed by the great bright mystery of the Resurrection, and then this body born at Christmas was drawn away entirely at the Ascension, they knew they were in the presence of such 'glory' as could be only the glory of God himself.

And so St. John says, "glory as of the only begotten of the Father." And this means that His was no reflected glory. In a prophet or saint, in any good and Christian spirit today, you will see something of the glory of God. The difference between that and Christ is like the difference between the moon and the sun: one has the glory of reflected light, and the other is the light itself. Jesus was the "only-begotten" of the Father. That is St. John's phrase: it is the God-ward side of his divinity—he does not reflect God, He is God's Son, his very Self. Jesus was not created once and then sent off into an independent existence, as we are: but he continually emanates from the Father in a co-existence with him that means identity.

"... full of grace and truth." Grace is the mark of divine favour and power. Truth is more than honesty or even the power to see and manifest the truth in life and in word: it really means, as used by St. John, something more like holiness. Here seems to be the attestation in life of His true and divine nature. The mystery about Christ, which cannot be resolved at all except on the basis that he is of "one substance with the Father," has a simple base for credential. He expanded human life as far as it could be expanded while still remaining human, on the side of his human nature; he lived out the essential elements of divinity, on the side of his divine nature. Anybody could recognize the "grace and truth." 'Grace' is God active, the Holy Spirit seeking out human lives to guide and strengthen them. Already in the very word itself is implicit all that God did for those early Christians, and all that he has done for the world, and all that he has done for us.

For it would be of little help to us if we only knew that once, on the plane of history, God had appeared. We should have questioned it, and even if we had come to believe it, it would just be another ancient wonder, like the Hanging Gardens of Babylon. The wonder was a miracle, but it is a continuing miracle. For Jesus is more alive in the world today than he ever was. He is alive in the movement which he began, and in the hearts of the millions of people who look to him in faith. As Jesus was and is "begotten" of God, continually sent out from him in an organic and unbroken relation, so the Church was and is "begotten" of Christ, continually sent out from him in an organic and unbroken relation. God's life poured out in Christ, Christ's life poured out in the Church—that is exactly what we have all experienced who call ourselves Christians. It is all important and essential to us because of what it means to us to discover these things in Christ, in the Word made flesh.

MARVELOUS MEANING

And so, what does it all mean to us now—the ancient story we read in St. Luke, and the ancient interpretation we read in St. John? Three great and simple things it means:

It means that the universe is personal. It is personal because God is in it. The vast spaces and the infinite stars and planets seem sometimes so impersonal and indifferent. They are not the heart of the universe. God is the heart of the universe, and God is our Father. What does it mean to be personal? It means to be capable of relationships. So far as we know, next after beings of the supernatural order, like angels, men are the highest things God ever created. Men are personal because they can have fellowship with one another, and with God. Christ made the whole summary of the

moral law a matter of relationships: of love towards God and towards our neighbor. Life means much or little to you and me according to the intensity or questioning with which we believe in and appreciate its personalness.

It means that God broke the tension of estrangement between him and man. We are always trying to do that without a Mediator—just to jump the infinite space, and the still more infinite moral distance, between us and God. Insofar as we manage to do it, we become inflated with pride; and insofar as we fail to do it, we become bitter with despair, and call it all too mysterious for us. God sent Jesus into the world to dispel most of the mystery with revelation, and to cancel the pride by the manifestation of his infinite mercy, and so to make the despair utterly unnecessary. The way between heaven and earth is open now. No wonder angels appeared at his birth, and no wonder men sing and fairly caper for joy that they are now the conscious sons of God.

And it means that now we know what life here on this earth ought to be. We were in the dark before,

knowing somehow that there was a God, and that he demanded rightness of life from us. Now no longer need we fumble and miss the way—he is the way. Now no longer do we need to grope for the truth—he is the truth. Now no longer do we need to wonder what constitutes life as life ought to be in this world—he is the life. Because of the completeness of his revelation, because there, in that one life, is all that we need to know about the fundamental nature of our human existence, it is all very simple. Accept this faith which has been the faith of the believers from the first, and the great issue of life is settled. There is much to work out. Our world is still in strife and confusion. We might blow ourselves and our civilization and our planet to pieces. We would not if we took his way. But in the vaulted arches of the universe, in the uttermost confines of space, in the infinite reaches of time backward and forward, this is eternally true. Jesus has come. And God is like Jesus. And life must be made like Jesus. As Bryan Green said one night at the cathedral, "Hallelujah! for the Lord God omnipotent reigneth—and the Child of Bethlehem is that God!" END

The Man in the Tar Paper Shack

LEE SHANE

After the temptation in the wilderness, according to Luke, Jesus went to Nazareth. "He came to Nazareth where he had been brought up, and, as his custom was, he went into the synagogue on the sabbath day." In modern parlance, Jesus made it his habit to go to church.

This sentence would seem to be something of a rebuke to that company of church members who, come the Lord's Day, take lightly their appointment with God. A question haunts the edge of the mind: "Why did he go?" Were there not hypocrites in that synagogue? Consider the obvious faults of that Nazareth congregation. If those two clergymen who passed by the poor, desperate, done-in man on the Jericho road were a fair sample of the religious leadership of the

day, I wonder that Jesus ever went near the place. But Luke, who checked all things for accuracy, says: "He went as his custom was into the synagogue on the sabbath day."

Why did he go? He knew what some of us must still learn—that although God can be found under the quiet pageant of the night sky, or beside the tumbling descent of a mountain stream, or even on the fourteenth green of some country club, the one place the human soul most surely encounters God is in the prayerful gathering of his people. "Where two or three are gathered together in my name, there am I in the midst of them," he would say to the oncoming generations with the gentle expectation that they would not "forsake the assembling of themselves together."

Thus Jesus stepped across the threshold of his home town's place of worship despite its erring people, its faulty preachers, and a sprinkling of hypocrites, because he had earnest business with his Father. It is a rebuke to those who, absenting themselves from this appointed hour in our modern times, improvise flippant excuses.

Lee Shane is Pastor of the National Baptist Memorial Church, Washington, D. C. In 1957 when he was pastor of the Calvary Baptist Church, Charleston, West Virginia, he won the American Baptist Award for the best locally produced television program. He is now Chairman of the national Radio and TV Committee for the American Baptist Convention.

On this particular Sabbath, the ruling elder extended an invitation to Jesus to read the Scripture and comment. The portion chosen opens what we know today as Isaiah 61:

The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good tidings to the poor;
he has sent me to bind up the brokenhearted,
to proclaim the year of the Lord's favor.

His Galilean accent lifted those words off the sacred scroll and set them ringing over the quiet room. He finished the reading with this startling comment: "This day is this scripture fulfilled in your ears."

A ripple of whispered excitement moved through the congregation over this word—the holy word of their prophet coming to fruition before their eyes. They were on hand, they were in the front seats, and God was fulfilling his ancient promises!

Let us take a look at one of these promises, about to have its joyous realization: Good news was to be the portion of the poor. Here is something hard to take in from a safe distance. To be desperately, hauntingly poor is something not many of us have endured. I confess I tried to drink in what these words might mean to an empty-handed impoverished person and found I could not until I became such a person.

Mentally I removed my Kuppenheimer and replaced its soft warmth with an assortment of soiled, ill-fitting, ragged pants, coat and shirt. The Florsheims were gone from my feet, and in their place were laceless, worn tennis shoes lined with old pieces of newspaper to turn back the thrust of a cold pavement. There was no longer an office door bearing my name, no longer a bi-monthly check, no insurance or hospitalization. I closed the door on my comfortable brick home in a fine Washington residential district and took up quarters in a tar paper shack in shanty town. In fancy I became poor. No food! No money! No job! No resources! Barren, cold, lonely!

As the man in the tar paper shack, I asked myself, "What would be good news to me?" Would it be a knock on that paper-thin door and a messenger bringing a letter to inform me that I had come into a small fortune? Anyone who does not believe such a letter would not be the kind of news to set a soul to shouting and dancing just has no imagination. To make a sudden leap from rags to riches is in the same category of good news as that a condemned man receives when he is reprieved five minutes before the time of his execution.

However thrilling it might be to be catapulted out of hapless poverty to a condition of affluence, Jesus never ran a strike-it-rich program. Good news to the poor means something more than a gigantic give-away to all those miserable in tar paper shacks.

One difficulty in all this is that we are not accustomed to relating theology and economics. God hath joined these two, and twentieth-century man puts them asunder—and a sorry sundering of holy things it has been. The Jews of Jesus' day related theology and economics, but misunderstood the union and ended up with a strange perversion of the relationship.

Wealth and well-being to the first-century Jew was a sign of God's favor. Poverty, bad circumstances, the fall of Siloam's tower on a group of workmen, were supposedly irrefutable proof of man's iniquity. Huddled on the ground yonder, draped in his pitiful rags, is a man born blind. His sightless plight raises but one poignant question for the disciples: "Lord, who *sinned*, this man or his parents, that he was born blind?" Let boils strike Job's flesh and death whittle a path through his family and even Job's friends counsel: "Confess your sin, Job, for you know they that plow iniquity and sow wickedness reap the same." The man in the graystone mansion—the peerless saint! The man in the tar paper shack—the miserable sinner!

Now it is bad enough to be poor, but to have this extra burden of the community's considering you God's outcast makes poverty twice intolerable. But suppose there comes to your tar paper shack someone to take away this stigma of your exigency, to give you a new status before men. In some ways, this is more wonderful than taking away your poverty.

Here is why this is so: Self-respect and dignity are worth much more than fine gold. This was the good news to the poor man in the tar paper dwelling. Someone had come on the scene to give him standing and make it indelibly clear that he is not God's outcast but God's greatly beloved.

Wealth and abundance are not the yardsticks of man's acceptance by his Creator. Nor are poverty, haplessness, or suffering the criteria of man's rejection. Operation sin holds forth above the tracks no less than below the tracks. The efficacy of the Cross to make reparation for guilt and sin reaches down the streets of both the healthy bank president and the not-so-healthy, illiterate poor man. Both the man in the graystone and the man in the tar paper shack can and must take hold of this redeeming act by the same handle of faith. The Cross makes both men neighbors.

When men began to comprehend this message of God's love and to see the act of Calvary in terms of grace, it began to dawn upon them that every person must have divine worth, whether he lived in an exclusive neighborhood or in some frightful shanty town. With this new look at the world's poor and suffering, there dawned a new day for the world's miseries. But as long as these poor people were envisioned as victims of their own unworthiness, punished by God, who would dare lift a hand toward them lest they

would seem to be put in the position of fighting God?

Today, to remember Jesus is also to remember that man in the tar paper shack in Brooklyn, the man in the mud hut in Tanganyika, the homeless refugee along the Gaza strip, or the watery-eyed derelict of the bowery, cannot be left out of our thinking and Christian concern.

Yes, good news to the poor! They have worth!

Let us not forget that poverty is not always economic. The family in the suburban ranch house with wall-to-wall carpeting, Van Gogh's in the living room, a station wagon and a sports car in the garage, can also be poor. Contrariwise, the family in shanty-town with old copies of the *Washington Post* for wall paper, no trace of anything on the floor and no garage, can be rich.

To be without friends is poverty. To be without

health is poverty. To be without God is the most terrible insufficiency of all. And great is this company!

This is our mission. For this we are anointed! For this purpose the Spirit of the Lord is upon us—to proclaim good news to the poor!

If you are lonely, "what a friend you have in Jesus."

If your soul is prisoner to some brutal sin, "there is mercy with the Lord."

If you are weary, bruised and mangled by the Fall, Jesus, our great high priest, has made atonement.

Whatever your poverty, the same Christ of that Nazareth synagogue waits even now at your elbow to bestow his salvation, his peace, his companionship, and the riches of his love.

It is for you dwelling in the mansion. It is for you in the tar paper shack.

END

Christian Approach to the Jew

BY A HEBREW RABBI

It was not all unexpected that Reinhold Niebuhr's essay on "The Relations of Christians and Jews in Western Civilization" (*Pious and Secular America*, Charles Scribner's Sons, New York, 1958) should have been published first in a Rabbinic magazine (*CCAR Journal*, the organ of the Central Conference of American Rabbis, Reform, April, 1958) and applauded so vigorously by Jewish leaders. For even if they did not follow or agree entirely with his line of reasoning, it was enough that one of America's distinguished Christian theologians had finally told his brethren in effect: stop trying to evangelize the Jew. Acknowledging "the stubborn will of the Jews as a peculiar people, both religiously and ethnically," Dr. Niebuhr suggests that the Christian and Gentile majority "accept this fact and cease to practice tolerance provisionally in the hope that it will encourage assimilation ethnically and conversion religiously."

"Such religious tolerance always produces violent reactions when ultimately disappointed . . ." says Dr. Niebuhr and so he advises his Christian readers, "the

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Christian majority can achieve a more genuine tolerance only if it assumes the continued refusal of the Jew to be assimilated. . . . That recognition involves an appreciation of the resources of Jewish life, morally and religiously, which make Judaism something other than an inferior form of religion such as must ultimately recognize the superiority of the Christian faith; and end its long resistance by capitulation and conversion."

So Dr. Niebuhr cautions the Christian evangelist: the Jew is not at all easy to convert and not many of them will; and if the major factor in your relationship to him is in terms of your evangelical aspirations you are sure to provoke his "stiff-necked" resistance or at least add a dimension of tension to the Jewish-Christian dialogue. Furthermore, why should Christians try so hard to convert the Jew when after all there is not much difference between the two covenant faiths; and frequently as not Judaism adds a legitimate insight. So Dr. Niebuhr demonstrates time and again as he reviews the alleged differences between Judaism and Christianity that "there are differences in emphasis in both the diagnoses of the human situation and the religious assurances corresponding to the diagnoses, *but there is no simple contrast*. . . . It is almost inevitable that . . . Christians should claim uniqueness for our faith as a religion of redemption. But we must not claim moral superiority because of this uniqueness."

"In short," concludes Dr. Niebuhr, "if we measure the two faiths by their moral fruits, the Jewish faith does not fall short particularly in collective moral achievement. . . ."

OVERSIMPLIFYING A DILEMMA

I must admit that I was among those who at first cheered Niebuhr's prescription for the malaise in Jewish-Christian relations; although I suspected that if I were a Christian I should refuse to accept it. Then later I realized that I was applauding him not out of an unreasonable impatience with the methods of Christian evangelism but that quite frankly I did not completely agree with Niebuhr's analyses of the Jewish-Christian dilemma, nor with his denial of the legitimate evangelistic mission, and above all I rejected his blurring the significance of the differences between Judaism and Christianity. (Naturally, of course, I believe the hard, earth-rooted revelations of Judaism to be profoundly more relevant to the kind of world in which we live—God's world—than the other-worldly promises taught in the name of Christianity.)

The memories of enforced conversions, the tales of the inquisition, the inevitable bristling when confronted by a missionary who prays for your eternal soul but bothers little with your earthly body and your here-and-now woes, who loves you only as he can win you—these were the associations evoked for me upon my first reading of Niebuhr's article. No wonder we Jews want Christian missionaries to leave us alone. They have bungled the job so badly! Conversion was too frequently used in history as the easy method of "getting rid" of Jews. At least half the Jews in the United States fled from Eastern Europe where the announced program for solving the Jewish problem was "to convert one third, to drive one third away, and to massacre the final third."

Even when such an obviously hostile intention was not involved in the evangelistic encounter, the smug devaluating of Judaism by missionaries who claimed we were "without hope" or charged us with "legalistic sterility" or "Pharasaic hypocrisy" was enough to drive us to fury. No wonder Niebuhr's sophisticated word of appreciation for a Judaism still vital and relevant is enough to provide an otherwise sober rabbi with a "heady" uplift. Nor can we forget that even in today's America it is in the "Bible Belt" area, where missionaries are so actively engaged, that there is still to be found the largest number of members and supporters of the organized hate groups that foment anti-Semitic propaganda in addition to a whole repertoire of other hates and prejudices.

There are other stumbling blocks, too, that make the work of a Christian missionary difficult even if the Jewish subject has questioned his faith and is attracted

to Christianity. In today's world the right of the Jew to live fully and freely as a Jew has become one of the criteria by which we measure the well-being of our democratic society. For the Jewish-born to abandon the Jewish people now in the moment of their struggle (and when was this not the case?) is to be traitorous. The redemption of society—if not by Christian theology, at least by historic fact—has seemed to be bound up with the destiny of the Jew; and Jews (identified as Jews—whether they liked it or not) have played such a conspicuous role in the shaping of Western civilization (Freud, Marx, Einstein, Baruch, Weitzman, Waxman, Salk) that even the Jew who wears his yoke as though in chains finds himself called to remain at his post by an obligation that transcends his reason and overwhelms his will.

Last but not least there is the sad fact that many Jews who have gone over to Christianity failed to find there a cessation from prejudice and finger-pointing. They carried the burden of their Jewish heritage even into the "enemy camp."

EVANGELISM AND METHOD

But it seemed to me finally upon the second and third reading of Niebuhr's essay that these were no reasons for the Christian to cease from his missionizing. It is good reason, however, for him to rethink his whole approach to evangelizing the Jew, and thereby to revise drastically his methods. It will probably serve the Christian better to live his Christianity to the fullest and so witness to the Jew not through the transmission of literature or the distribution of New Testaments but by making the Testament a living reality in his life pattern. In my judgment the tension in Jewish-Christian relations derives not from the Christian's desire to assimilate the Jew and the Jew's refusal to be assimilated; it goes deeper and beyond. Niebuhr correctly understands the inevitable consequence of a faulty and sinful technique, but he does not speak to the motivating concern that remains in my view both valid and necessary.

Indeed there is a tension between Jew and Christian, but it has resulted not because we would share with each other, yea, convince each other, of our ultimates and our absolutes. The tension results when the Christian is not genuinely Christian in his relation to the Jew, when he is governed by his pride and acts not in accordance with the will of God but in response to the needs of his human sinfulness. Certainly Jesus did not ask his followers to use manipulative and coercive methods to achieve the "fullness of his time" among his own people. Certainly the Christian who ignores the fact of anti-Jewish discrimination as he proposes to the Jew that he escape from this burden through conversion is preaching a fragmented Chris-

tianity devoid of its relevance to this world; so he deserves to fail. Certainly the Christian who anticipates that he can sell the virtues of his faith by condemning another's is only half-taught; he has failed to recognize that in Christian teaching there are to be found other lessons concerning the more effective communication of the gospel, particularly lessons that speak of charity and love and sacrifice.

I suggest, therefore, that the harm that has been perpetrated in the historic relationship between Jew and Christian derives from the sinfulness of man and not from the essential doctrines of the Church—particularly that mission to go and preach to the world. Nevertheless those sins already committed in the name of the Christ now stand as judgments before the sensitive Christian who will have to acknowledge his failure penitently and in humility.

SHARP AND TRAGIC DIFFERENCES

There will always be tension between Jew and Christian for we both (certainly we *ought* to) believe that our particular revelations represent the Truth. And the differences in our understanding of the Truth are not, as Niebuhr suggests, merely matters of emphasis—they are sharp and firm and tragic and perhaps irreconcilable.

The Jews were persecuted mercilessly by Christian popes and priests particularly when we were successful at communicating the Word, and so we ceased; and we have entered into the dialogue ever since only reluctantly. But now that we have had a new kind of experience in America where the Christian (Protestant) ethos has merged so effectively with a secularistic democratic experiment calling for the separation of Church and State and the guarantee of religious liberty, the Jews are stirring. The Reform movement at least hears continually serious calls for a more ambitious program to present Judaism to the unaffiliated (Jews and non-Jews). It is not that we believe salvation is denied to the non-Jew. God forbid that we shall take upon ourselves his prerogatives and define or delimit according to fleshly appearance those who shall abide with the Lord in the time-to-come! So we anticipate that salvation will come to all of those who thirst for the living God of *our* fathers Abraham, Isaac and Jacob even though they are not Semite by flesh but only in spirit. But we believe that His Word entrusted to us is true; and it is true not for us alone. It is our mission to bear witness to that Word to all men to the ends of the earth.

Perhaps in his wisdom God has ordained that several peoples each shall carry an aspect of his whole truth and that the challenge to man is to learn how to make a unity out of the disparate revelations. But I cannot know this. I know only that God revealed himself to my fathers and reveals himself still to his chosen people.

In Jewish sufferings do I see the stripes of his love, in the birth-pains of Israel evidence of his hand at work in history. It is we who suffer the modern-day Crucifixion and not the Christian. It is we who have borne the sin of men and point to the redemption. I can do no other but live by His law and teach men of His way. And I believe that in the time to come the law shall be proclaimed from Jerusalem and the word of God from Zion; and the Jewish people shall be the ministering priests unto the Kingdoms of men. If I hold this view for myself I cannot deny it to another. So ultimately I reject Niebuhr's denial of the evangelistic dimension in the absolute faith.

THE JEWISH REJECTION OF JESUS

Of course, I have already suggested that the differences between Judaism and Christianity are more basic than Niebuhr has allowed. It is hardly possible now in the space allotted to define these differences at length. Let me, however, touch lightly upon that difference that is central and most troublesome.

For the Jew the world is not yet redeemed. The Messiah has not yet come. Law, therefore, is still utterly relevant and the individual cannot by faith attain a salvation that will permit him to escape the judgment rendered upon society. Furthermore man must evermore urgently dedicate his hands at shaping and reshaping the stuff of this life for the redemption is a gift that must be earned and deserved.

How the Christian will bristle at every word in the preceding paragraph! For the Christian the world is redeemed. The Christ has come. Law, therefore, is for the sinner and makes for sin. Salvation is achieved not by man's works but in his faith—in his faith in a redemption here and present.

How sharply and strongly we differ at this point. Indeed there is a *contrast* here. It is more than a matter of emphasis. No polite language can hide the fact that Jews are convinced that Christianity, unfortunately, has enabled too many individuals to think that they can be saved even though their world is crumbling all about them, that Christianity has misled some men into believing that faith without works counts more than the agonizing appraisal and reappraisal by faithful men of the schemes, programs and formulas by which justice can be achieved in the concrete.

So the debate begins . . . and will continue.

But Jews and Christians need to recognize that though our differences are painful there was once a time of oneness. Of one vine are these branches. And we thrive in a world of poor soil and strangling weeds. How much labor we must do together in God's vineyard. Let there be no fences between us, therefore, and let us love deeply so that in our brother's eyes we shall see not our own reflection but his light.

END

Niebuhr and the Gospel for the Jew

VICTOR BUKSBAZEN

The April issue of the *Journal* of the Central Conference of American Rabbis contained a lengthy article, "Christians and Jews in Western Civilization" by Professor Reinhold Niebuhr of Union Theological Seminary, New York, in which the Christian missionary obligation to the Jew is virtually dissolved. The article attracted wide attention in the secular and religious press, and was received with great joy in many Jewish circles. The editor of the *CCAR Journal*, Abraham J. Klausner, introducing Niebuhr's article, stated: "For the first time in Christian history," we believe, "a leading scholar suggests that an end be put to the attempt to convert the Jews."

Professor Niebuhr maintains:

These (missionary) activities are wrong not only because they are futile and have little fruit to boast for their exertions. They are wrong because the two faiths despite differences are sufficiently alike for the Jew to find God more easily in terms of his own religious heritage than by subjecting himself to the hazards of guilt feeling involved in a conversion to a faith, which whatever its excellencies, must appear to him as a symbol of an oppressive majority culture. Both Jews and Christians will have to accept the hazards of their historic symbols. These symbols may be the bearers of an unconditioned message to the faithful. But to those outside the faith they are defaced by historic taints. Practically nothing can purify the symbol of Christ as the image of God in the imagination of the Jew from the taint with which ages of Christian oppression in the name of Christ tainted it. . . . We are reminded . . . of anti-semitic and semi-fascist groups, claiming the name of Christ for their campaigns of hatred.

Niebuhr recommends:

The problem of the Christian majority, particularly in America, is therefore to come to terms with the stubborn will to live of the Jews as a peculiar people, both religiously and ethnically. The problem can be solved only if the Christian and Gentile majority accepts this fact and ceases to practice tolerance provisionally in the hope that it will encourage assimilation ethnically and conversion religiously.

From the above it follows that Niebuhr's two main objections to missionary activities among the Jews are

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these: (1) the efforts are futile and have little fruit to show, (2) they are wrong because the Jew can find God in the pattern of his own religious heritage.

Let us consider these objections.

FUTILITY OF JEWISH MISSIONS

The statement that missionary activities among the Jews are futile is untrue. Christ and Christianity were born among the Jews. The first Christians were Jews. The first apostles and martyrs who carried the message of Christ into the pagan world were Jews. The preaching of the Gospel by Peter and Paul to the Jews of their day was not futile then, else there would have been no Christianity. Why should it be futile today?

When Christianity later became the religion mainly of Gentiles, it lost much of its original purity, and above all, its original love for Israel. Instead of a persecuted minority, Christendom became a persecuting majority. In a large measure this alienated the Jews from the Christian faith. Nevertheless, throughout history there have always been earnest Jewish believers in Christ, and whenever the Gospel has been preached in humility and sincerity, it has made its impact upon Jewish minds.

In the middle centuries an arrogant and unchristlike church tried to force Jews into baptism. This left a tragic and lasting scar upon the Jewish mind, even to the present day. However, abuse and distortion of the Christian message by a corrupt Church could not cancel its eternal validity, even as the rejection of Christ by ecclesiastical authorities of his own nation never voided the truth that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish . . ."

Modern Jewish missions go back to the turn of the eighteenth and nineteenth centuries, and parallel the revival of Christian missions across the world. In spite of severe handicaps and age-old prejudices, the impact of the Gospel upon the Jews throughout Europe, Africa, Palestine and the American Continent was little short of amazing. Those acquainted with the history of Jewish missions have estimated that proportionately conversions to Christ among the Jews have far outnumbered conversions from other religions to

Christianity. Qualitatively Jewish Christians have greatly enriched the Church by adding a new dimension of depth, a new sense of reality and immediacy to evangelical Christianity.

Some of the finest pages in the history of the Church during the last 150 years were written by Jewish men won for Christ through the preaching of the Gospel. Among them were Michael Solomon Alexander, first Anglican bishop of Jerusalem, and translator of the New Testament into Hebrew. Many Jewish Christians carried the Gospel not only to their native land, but like the Hebrew Christians of the early Church, went far and wide as ambassadors of Christ. Isidor Loeventhal was the pioneer missionary to Afghanistan and died there as a martyr to Christ. Bishop Schereschewsky was the famed translator of the Bible into Mandarin Chinese and founder of the St. John University in Shanghai. Neander, the Jewish Christian, is known as a great Church historian. Alfred Edersheim, Oxford University professor, wrote extensively about early Christianity, and his works are still studied profitably by earnest students of the life of Christ and his times. In more recent years Jewish Christians of the highest spiritual and intellectual stature included Adolph Saphir, David Baron, Rabbi J. Lichtenstein of Budapest, Max Reich, and others.

JEWISH INTEREST IN CHRIST

Today there is a resurgence of Jewish interest in the person of Christ and in the New Testament. Never before has the subject of Christ been given so much attention in Jewish literature as now. In Israel the New Testament is used in many government schools. Most Jewish homes have a New Testament in some language. Today more Jews are accepting Christ here in America and in Europe than ever before in the history of the Jewish nation. There are probably more Jewish Christians in the world nowadays than there were in the early Church. Most of these people do not seek assimilation, but continue to consider themselves as Jews, the core of a spiritual remnant. They were driven to Christ by an inner need which Judaism could not meet.

There is hardly a major city in the Western world without a substantial group of Jewish believers in Christ. In this country many belong to various churches of their choice, while a goodly number have formed themselves into several Hebrew Christian congregations with their own pastors, elders, and other church officers. These Jewish Christians represent a cross section of the Jewish community in America at large. They are craftsmen, laborers, businessmen, professional men, people of every walk of life, including the proverbial "tailors, bakers, and candlestick makers."

In Philadelphia some 150 to 200 people, of whom

the vast majority are Jewish Christians, gather at the annual dinners of the local branch of the Hebrew Christian Alliance. These represent a fraction of the Jewish Christians in that one city. Similar gatherings could be duplicated in many major metropolitan areas of the United States.

Is this a futile effort? With little fruit?

The preaching of the Gospel usually is an uphill task, not only among the Jews but among all people. It was so when Christ and his apostles were the original missionaries. Why should it be less so for his lesser disciples of this generation?

In any case Christian missionary activities are not determined primarily by their fruitfulness or fruitlessness. The determining factor for the Christian is: (1) obedience to his Lord, who commands, "Ye shall be my witnesses," and (2) the inner compulsion of the believer who, if he is true, must witness.

JEWISH MISSIONS ARE WRONG

Niebuhr's second argument is this: "They (the Jewish missionaries) are wrong, because the two religions, despite their differences are sufficiently alike for the Jew to find God more easily in terms of his own religious heritage than by subjecting himself to the hazard of the guilty feeling in the conversion to the Christian faith."

Dr. Niebuhr's assertion about the futility of Jewish missionary activities can be partly excused by ignorance of the facts. But the second contention of this prominent theologian is little short of a betrayal of the Christian faith. It goes far beyond the issue of Jewish missions. For if what Niebuhr maintains is true, then the Christian faith is not *the Truth* and the *Rock of Salvation*, but a delusion and a snare.

If these two religions are so basically alike, then why in the first place did Christ have to come into the world to die upon the Cross? Under what kind of delusion did he labor when he proclaimed, "I am the way, the truth, and the life. No man cometh unto the father but by me?" (John 14:6). Didn't he know that "The two religions are sufficiently alike for the Jew to find God more easily in the pattern of his own religious heritage?"

What kind of an obsession was that of the apostle Peter when he declared to a vast crowd of Jews in Jerusalem, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). If Peter and the other martyrs could only have studied theology under Professor Niebuhr, would they have deviated from the need to lay down their lives for their Master? If Niebuhr be right, why did Paul, so steeped in Judaism and its traditions, declare, "For I am not ashamed of the Gospel, for it is the power of God

unto salvation to everyone that believeth, to the Jew first and also to the Greek" (Rom. 1:16).

And what of Professor Niebuhr's statement that the Jew who accepts Christ does so outside his "own religious heritage and subjects himself to the hazard of a guilty feeling?"

Christ and the New Testament are the Jew's own religious heritage, at least as authentic as the Rabbinical heritage, and certainly far more nourishing. And, as for the hazard of a guilty feeling, the contrary is true. The Hebrew Prayer Book for The Day of Atonement reflects the tremendous burden of guilt under which the Jewish people labor. The more conscientious and sensitive the soul of the Jew, the greater the sense of guilt. It is when a Jew finds Christ that he is able to rid himself of the guilty feeling through Christ his sin-bearer.

There is no alternative: If Niebuhr is right, then Christ and his apostles were wrong. But the men of every nation (including Jews) who have found in Christ forgiveness of sin, new life and the peace of God which passeth all understanding, would declare: "No, Christ has not deceived us. He is God's power unto salvation."

Those of us who were raised in Judaism, know from our own most intimate experience, that it is incapable of satisfying the deepest spiritual yearning of the human soul. Like millions of other Jews, there was a time when we had lost touch with God but found our way back to the living God and to a satisfying fellowship with him through Christ.

Multitudes of Jews today, who are not Christians, attest that Judaism has left them spiritually sterile and unsatisfied. Professor Niebuhr need only follow the Jewish press and read what leading Jews themselves say about the spiritual condition of Jews today.

In saying that missionary activities among the Jews are futile and wrong, Niebuhr goes far beyond this immediate issue. His is essentially a denial of Christ. For if Niebuhr be right, that Christ is powerless to win the Jewish heart and mind, why should he be able to win others for himself? If the deepest longings of the Jew can be satisfied through "the Jewish heritage of religion," could not others also find fulfilment in their own religious heritage?

Where then is the uniqueness, the universality, and finality of Christ and of his Gospel?

PLEA FOR TOLERANCE

Niebuhr's plea for tolerance vis-a-vis the Jews is as confusing as it is misleading. Every sincere Christian and every man brought up on the ideals of Western democracy is in favor of tolerance. We would oppose any discrimination that would infringe upon the civil, religious, or cultural rights of the Jews, or of any other

man. But does tolerance mean that a Christian should be spiritually deaf and mute and cease giving expression and sharing with Jews or anybody else his deepest convictions and his faith?

Missionary activity is at the very heart of Christianity. Without it there is no Christianity. "Go ye into all the world, and preach the gospel to every creature" were the last words of our risen Saviour.

Does tolerance mean that we disobey Him and disregard the innermost promptings so ingrained in the soul of every Christian believer? The kind of tolerance which Dr. Niebuhr advocates is not really tolerance but moribund indifference, born posthumously of a faith which died.

As a matter of fact, everybody, whether he knows it or not, is a missionary of some cause. We share and propagate our political, social, educational and economic beliefs. We even spend millions of dollars propagating certain brands of cigarettes or motor cars, beer or toothpaste.

When two people meet and each of them advocates his particular viewpoint, they are both missionaries. Should the Christian be deprived of his privilege to advocate his Lord and His Gospel, or to share that which means to him more than anything else in the world? Would that be tolerance?

The Christian has a right and a duty to express his faith and to seek to win everybody else for his Lord. Everybody else has a right to listen or not to listen to him, to believe or to disbelieve. And as long as Christ will continue to call men to follow him and to become fishers of men, there will always be missionaries. When Christians stop being missionaries they will stop being Christians.

END

Two Ways

Religion may be fashioned by a man from out the hope and heartache of his need, may draw its form, its spirit, and its creed from desperation; but it never can find God that way. For God is past the scan of human mind, and though a man may seed his soul with speculation, yet the weed resulting leaves him worse than he began. Religion cannot rise from earth to God.

It must come down from God to man. The Word in which we find our life is He who trod the land we know, who spoke what we have heard. When Christ was born, our God came from above. By showing us Himself, God showed his love.

TERENCE Y. MULLINS

C. S. Lewis and His Critics

CLYDE S. KILBY

Though I am no theologian I venture to disagree with most of W. Norman Pittenger's recent criticisms of the writings of C. S. Lewis. Dr. Pittenger concedes that Lewis writes charmingly and provocatively in some of his books, particularly those of a fictional character, but he does not believe that Lewis' writings have much theological value. My own judgment is that Lewis has done more to clear the theological atmosphere of our time and to create a deep interest in Christian things than many theologians together. Lewis' avoidance of theological jargon (I use the word in no derogatory sense) is a studied avoidance and should not be taken as ignorance. It seems to me that such an assumption of ignorance is the basis of Dr. Pittenger's wrong critique of Lewis. But to some of the particulars.

THE SENSE OF DECENCY

Dr. Pittenger says that Lewis is crude, even vulgar. As examples, he violates our sense of decency by attempting to explain the Trinity by the figure of a cube which is "six squares while remaining one cube," and by saying that Christ was either what he claimed to be—the Son of God—or else a madman. I believe that one of Lewis' greatest contributions to orthodox Christianity is his demonstration that a sanctified imagination is a legitimate tool for any Christian apologist. If Dr. Pittenger thinks a cube may not be used to illustrate the Trinity, what can he say of Jesus' own invariable use of things close at hand to illustrate holy things—vines, and fig trees, lamps, and bushel baskets, and even vultures? Or what can he say of Paul's allusions to sounding brass and tinkling cymbals or the resurrection of Christ as the firstfruits? Or of St. Augustine's historic analogies in *De Trinitate*, confessedly inadequate but none the less helpful for pedagogical purposes? In his *Weight of Glory* Lewis says, "Perfect humility dispenses with modesty." Can it be that we have a false

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C. S. Lewis and W. Norman Pittenger, two of this generation's influential apologists, currently are engaged in a debate of words provoked by Dr. Pittenger's recent criticism of the gifted English author's views ("A Critique of C. S. Lewis," *The Christian Century*, October 1, 1958). Dr. Clyde S. Kilby, Chairman of the English Department at Wheaton College, enters the controversy with this rejoinder in Lewis' behalf.

modesty on spiritual things, a modesty in which the "classical view" (a favorite idea in Dr. Pittenger's criticism of Lewis) is substituted for a downright eagerness to set forth the reality of Christ?

THE BOOK AND THE TIMES

Again, Dr. Pittenger says that Lewis' Christianity is often not orthodox. At the same time Lewis is said to hold to an "uncritical traditionalism" and to be dogmatic in his proclamation of it. Dr. Pittenger says that Lewis proceeds in his books by a "smart superficiality" and does not present a "credible theology." Dr. Pittenger makes fairly clear as he goes along what he believes to be credible theology. He declares that never in the synoptic gospels is there either statement or implication that Christ claimed to be the Son of God. He is upset with Lewis for using the Fourth Gospel so uncritically. The validity of our Lord's unique place, says Dr. Pittenger, does not rest on such "mechanical grounds" as Lewis advances but on "the total consentient witness of all Christians from the apostles' time." Lewis is declared to be "too cavalier about the actual historical Jesus" who is described by Dr. Pittenger as "a Prophet who announced the coming of God's kingdom and who may even have thought that he himself was to be the Anointed One, or Messiah, who would inaugurate it." In other words, Dr. Pittenger diminishes the impact of the Fourth Gospel, holds to a "credible theology" based to a considerable extent, apparently, on general belief through the ages which he interprets as denying that Christ was the unique Son of God, and at the same time accuses Lewis of unorthodoxy and "uncritical traditionalism." Lewis' faith, says Dr. Pittenger, is not a reasoned one. Instead, Dr. Pittenger prefers a faith "open and reasoned . . . built on history, confirmed in experience, checked by reason, and demonstrated in Christian life." (Note the double emphasis on reason.) He is unhappy with Lewis for his preferring "the Pauline ethic based on man's sinfulness and helplessness" (Dr. Pittenger's language) to the Sermon on the Mount. Isn't Dr. Pittenger himself behind the times here? Does current theology divide Paul's ethic from Jesus?

Furthermore, says Dr. Pittenger, the sophisticate

Lewis "pretends to be very simple indeed" by taking what the Church has said is in the Scriptures "as the last word." What does Dr. Pittenger put beside this for his own authority? He repeatedly accuses Lewis of failing to take cognizance of recent theological research. Lewis, for instance, confounds "the Fall" (quotations Dr. Pittenger's) "with an event in history," and confuses the "biblical myth" concerning Adam with "a literal description."

GOD AND HIS WORLD

But Dr. Pittenger's article is taken up in large measure with a somewhat detailed criticism of Lewis' *Miracles*. Again it seems to me that Dr. Pittenger is far-fetched in his denunciation. He describes Lewis' book as "one of the worst books ever written on this subject." In the first place, Dr. Pittenger appears to forget that Lewis, as Chad Walsh has well said, is the "apostle to the skeptic," not to the seminary professor. No one who has read the Bible with any care could possibly be unaware that it teaches the omnipresence of God. God dwells in the heart, but he dwells also in the heavens. It is therefore altogether proper for Lewis to speak of God as being outside his creation. In the second place, throughout the whole of *Miracles* Lewis makes clear that all his discussion is, of necessity, metaphoric. His effort is to deny the deterministic and deistic conception that God is confined to his creation. Hence his metaphor of "intervention" to the idea of which Dr. Pittenger objects. In Appendix B to *Miracles* and elsewhere Lewis makes his metaphoric usage very clear. "If God directs the course of events at all then he directs the movement of every atom at every moment; 'not one sparrow falls to the ground' without that direction." Does this sound as if God is an absentee landlord? Dr. Pittenger's own list of quotations from St. Augustine and others show that they also spoke metaphorically of miracles. In fact, his quotation from St. Augustine contains the same word—"above"—to which Dr. Pittenger seems to be objecting in Lewis.

Lewis is also accused of being 50 years behind the times for not knowing that a self-explanatory universe is out of date. No "respectable philosophical writer and no first-rate scientist" during the last half century has held to a deterministic universe, says Dr. Pittenger. Only ignorant people are "naturalists" in Lewis' sense and therefore he has proceeded in his "smart superficiality" to knock down a straw man. To answer Dr. Pittenger on this point it is perhaps sufficient to let the reader think a moment for himself. It is true that at some point in their studies many scientists have acknowledged that they were confronted by a mystery or have even spoken of the whole universe as mysterious, but that is no indication whatever that they have come over to the side of the angels. Admittedly, deistic-type

mechanism is passé, but is this all there is to materialism? A great many philosophers and theologians are wrong unless our *Zeitgeist* may properly be described as "naturalistic" in Lewis' precise meaning. Whatever they may imply in print or on state occasions, men live as if no miracle is possible, and it was this condition to which Lewis was addressing himself—not to a "classical" theory of miracles.

It might be well to stop for a moment and cite from a couple of reputable science-philosophers who hold to a non-supernatural view of life. In his William Vaughan Moody Lecture at the University of Chicago, in 1931, Anton Julius Carlson said, "As I see it, the supernatural has no support in science, it is incompatible with science, it is frequently an active foe of science." Dr. Carlson was described by *Time* as the "scientists' scientist" and by others as "the Ajax of science." Here, then, is one reputable scholar who can hardly be described as anything other than a "naturalist." In Bertrand Russell's *Why I Am Not a Christian*, published last year, he says: "There are some who maintain that physiology can never be reduced to physics, but their arguments are not very convincing and it seems prudent to suppose that they are mistaken." Also, a little later, "God and immortality, the central dogmas of the Christian religion, find no support in science." Can this reputable scholar be described as anything but a "naturalist"?

Lewis is also accused of writing a book on miracles without looking at the words translated "miracle" in the Old and New Testaments. Isn't this a little too much? I do not know what sort of Hebrew scholar Lewis is, but I do know that he reads Greek with as much facility as most of us read English. Dr. Pittenger tells us that had Lewis read his Greek New Testament he would have been more fully aware of the *Sitz im Leben* of the miracles described there, i.e., he would have noted that though they are symbolically accurate they are not necessarily factually so. I suppose it would do little good to quote the New Testament itself against Dr. Pittenger, since he can assume the same symbolistic finality for all situations, but one does not need to be a theological student to notice that thousands swarmed around Christ in his days on earth simply because of what they at least supposed to be miracles—just plain miracles without "classical" or scholarly qualifications.

NATURALISM IN OUR BONES

Could it be that Dr. Pittenger's objection to *Miracles* arises in part from an unstated criticism? In the last chapter of *Miracles* Lewis gives an unmistakable warning to his readers: "If . . . you turn to study the historical evidence for yourself, begin with the New Testament and not with books about it. . . . And when you turn from the New Testament to modern scholars, re-

member that you go among them as sheep among wolves. Naturalistic assumptions, beggings of the question such as that which I noted on the first page of this book, will meet you on every side—even from the pens of clergymen. . . . We all have Naturalism in our bones."

In all my reading of Lewis I think one of his very best qualities is his avoidance of technically theological language. It is the very thing which has made him

spiritually thrilling to thousands of people around the world. This directness, this "orthodoxy," is the element which Dr. Pittenger appears to dislike most. There is of course a place for theologians and all the fine points of theological discourse. As to C. S. Lewis, I am sure that he would be the first to acknowledge that his works are not flawless. But let not the theologians smother this man who brings into the soul the fresh air of spiritual reality. END

Contemporary Views of Revelation

JAMES I. PACKER

Part II

Modern theology is, indeed, fully aware of the scriptural and churchly conviction that revelation is objectively and normatively presented in and by the biblical witness to it. In an attempt to do justice to this conviction while still holding Scripture to be no more than fallible human testimony, theologians focus attention on two "moments" in the divine self-revealing activity in which, they affirm, revelation does in fact confront us directly and authoritatively. These are, on the one hand, the sequence of historical events in which revelation was given, once for all, to its first witnesses; and, on the other, the repeated "encounter" in which the content of that original revelation is mediated to each successive generation of believers.

Both "moments," of course, have a proper place in the biblical concept of revelation; what is distinctive about the modern view is not its insistence on them, as such, but its attempt to do justice to them while dispensing with that which in fact links them together and is integral to the true notion of each—namely, the concept of infallible Scriptures, given as part of the historical revelatory process and conveying that which is mediated in the "encounter."

Most modern statements make mention of both "moments" in combination (compare Williams' reference to "a fresh encounter with the personal and historical

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act of God in Christ"), but they vary in the emphasis given to each. Scholars whose main interest is in biblical history, such as C. H. Dodd and H. Wheeler Robinson, naturally stress the first (cf. Dodd, *History and the Gospel*, London, Nisbet, 1938; and Robinson, *Inspiration and Revelation in the Old Testament*, London, Oxford University Press, 1946). Those chiefly concerned with systematic theology and apologetics, such as (reading from the right wing to the left) Karl Barth, Emil Brunner, H. Richard and Reinhold Niebuhr, Paul Tillich and Rudolph Bultmann, lay more stress on the second (cf. Barth, *Church Dogmatics* I, 1, 2: *The Doctrine of the Word of God*, Edinburgh, T. and T. Clark, 1936, 1956; Brunner, *The Divine-Human Encounter*, London, S.C.M., 1944; *Revelation and Reason*, London, S.C.M., 1947; H. Richard Niebuhr, *The Meaning of Revelation*, New York, 1941; Reinhold Niebuhr, *The Nature and Destiny of Man*, I, London, Nisbet, 1941; *Faith and History*, London, Nisbet, 1949; Tillich, *Systematic Theology*, I, London, Nisbet, 1953; Bultmann, "New Testament and Mythology," in *Kerygma and Myth*, ed. Bartsch, London, S.P.C.K., 1953).

These theologians all agree that what is communicated in the "encounter" is that which was given once for all in Christ; where they differ is in their views as to the essential content of the primary revelation and the precise nature of the existential "encounter." A third group of more philosophically-minded theologians have devoted themselves to fixing and holding a balance between these two emphases: among them, the late Archbishop Temple, Alan Richardson and John Baillie (cf. Temple, *loc. cit.*; Richardson, *Christian Apolo-*

getics, London, S.C.M., 1947; Baillie, *Our Knowledge of God*, London, Oxford University Press, 1939.

SURRENDER OF OBJECTIVITY

Can the objective accessibility of revelation be vindicated in these terms? We think not. Consider first the idea that revelation, imperfectly mirrored in the Bible, is directly available in the historical events of which the Bible bears witness. Temple expounded this idea very clearly. He thought of revelation as God's disclosure of his mind and character in the "revealing situations" of redemptive history. At no stage does God give a full verbal explanation of what he is doing, but he enlightens prophetic spirits to discern it. (The notion somewhat suggests a divine charade, to be solved by the God-inspired guesswork of human spectators.) The biblical authors were prophetic men, and made roughly the right deductions from what they observed; though their recounting and explaining of revelation is marred throughout by errors due to human frailty. Our task is critically to work over the records which they left, checking and where necessary correcting their representations; and the fact themselves, thus discerned, will speak their own proper meaning to us.

But (not to dwell on the arbitrary and unbiblical features of this view, and the fact that, if true, it would create a new authoritarianism, by making the expert historian final arbiter of the Church's faith) we must insist that, on this showing, so far from being able to use historical revelation as a norm, we can only have access to it at all through prior acceptance of another norm. For, as Alan Richardson points out, commenting on Temple, all our study of the past is decisively controlled by the principle of interpretation which we bring to it; that is, by our antecedent ideas as to the limits of possibility, the criteria of probability and the nature of historical "meaning" and explanation.

In this case, if we do not already share the supernaturalism of the biblical writers' faith about God and his work in his world, we shall be debarred from sharing their convictions as to what happened in redemptive history. So the revealing facts of history are only accessible to those who are already sure that Christianity is true. And how do we become sure of this? By faith, says Richardson. But what is faith? Receiving what God has said, on his authority, is the basic biblical idea. But Richardson cannot say this, for he has already told us that until we have faith we are in no position to gather from the human records of Scripture what it is that God has said. He wishes (rightly) to correlate faith with spiritual illumination.

Richardson, however, cannot depict this illumination as an opening of blind eyes to see what objectively was always the case—that the Bible is God's Word written, and its teaching is His revealed truth; for to his mind

this is not the case. He is therefore forced back into Illuminism. He has to represent faith as a private revelation, a divine disclosure of new information not objectively accessible—namely, that what certain human writers said about God is in fact true. On his assumption that Scripture, as such, is no more than human witness, there is nothing else he can say. So we see that the idea of an objective presentation of revelation in history, when divorced from the idea of a divinely authoritative record, can only in principle be maintained on an illuministic basis. Before I can find revelation in history, I must first receive a private communication from God: and by what objective standard can anyone check this? There is no norm for testing private revelations. We are back to subjectivism.

SCOPE FOR ENCOUNTER

At this point, however, appeal will be made to the concept of "personal encounter." This, as generally expounded, attempts to parry the charge of Illuminism by the contention that God, in sovereign freedom, causes the biblical word of man to become His Word of personal address in the moment of revelation. Brunner has, perhaps, made more of this line of thought than anyone else. Basing it on an axiomatic refusal to equate the teaching of Scripture, as such, with the Word of God, he treats the concept of personal encounter as excluding that of propositional communication absolutely. God's Word in the encounter comes to me, not as information, but as demand, and faith is not mental assent, but the response of obedience. Truth becomes mine through the encounter; but this truth consists, not in any impersonal correspondence of my thoughts with God's facts, but in the personal correspondence of my decision with God's demand.

"Truth" is that which happens in the response of faith, rather than anything that is said to evoke that response; "truth" is an event, correlative to the event of revelation which creates it. But this is a very difficult conception. If we are to take seriously Brunner's Pickwickian use of the word "truth," then his idea is one of a communion in which nothing is communicated save a command. God speaks only in the imperative, not at all in the indicative. But is it a recognizable statement of the Christian view of revelation to say that God tells us nothing about himself, but only issues orders? And what is the relation between the command given in the encounter and what is written in Scripture? Never one of identity, according to Brunner; Scripture is human witness proceeding from and pointing to communication in encounter; but not embodying its content; for that which is given in the encounter is ineffable, and no form of words can properly express it. So, where Augustine said: "What Thy Scripture says, that (only that, but all that) Thou dost say."

Brunner says: "What Thy Scripture says, that is precisely *not* what Thou dost say." But how, in this case, can Brunner parry the charge of uncontrolled and uncontrollable mysticism? Nor would he be better off if he said that what is spoken by God in the encounter is the exact content of Scripture texts, that and no more; for then he would either have to abandon the idea that Scripture is throughout nothing but fallible and erring human testimony, or else to say that God speaks human error as his truth, which is either nonsense or blasphemy.

Has the objectivity of revelation been vindicated by this appeal to the "encounter"? Has anything yet been said to make intelligible the claim that, though we regard Scripture as no more than fallible human witness, we still have available an objective criterion, external to our own subjective impressions, by which our erring human ideas about revelation can be measured and tested? It seems not. By deserting Richardson for Brunner, we mean merely to have exchanged a doctrine of illuminism (private communication of something expressible) for one of mysticism (private communication of something inexpressible). The problem of objectivity is still not solved; and, we think, never can be on these terms.

LESSONS TO BE LEARNED

From this survey we learn three things.

First, we see the essential kinship of the various modern views of revelation. They differ in detail, but all begin from the same starting point and have the same aim: to restore essential biblical dimensions to the older liberal position.

Second, we see the dilemmas in which modern theology hereby involves itself. "Post-liberal" thought turns out to be liberalism trying to assimilate into itself certain biblical convictions which, once accepted, actually spell its doom. The spectacle which it provides is that of liberalism destroying itself by poisoning its own system. For liberalism, as such, rests, as we saw, on a rationalistic approach to the Bible; and the acceptance of these new insights makes it as irrational in terms of rationalism as it always was unwarrantable in terms of Christianity to continue following such an approach. By recognizing the incomprehensibility of God and his sovereign freedom in revelation, while retaining its peculiar view of Scripture—by trying, that is, to find room for supra-rational factors on its own rationalistic basis—liberalism simply lapses from coherent rationalism into incoherent irrationalism. For the axiom of rationalism in all its forms is that man's mind is the measure of all things; what is real is rational, and only the rational is real, so that in terms of rationalism the suprarational is equated with the irrational and unreal.

By allowing for the reality of God who in himself

and in his works passes our comprehension, theological rationalism declares its own bankruptcy, and thereby forfeits its quondam claim to interpret and evaluate Scripture, with the rest of God's works, on rationalistic principles—a claim which it could only make on the assumption of its own intellectual solvency. It is simply self-contradictory for modern theology still to cling to the liberal concept of Scripture while professing to have substituted the biblical for the liberal doctrine of God. And the fact that it continues to do the former cannot but create doubt as to whether it has really done the latter.

Again, by admitting the noetic effects of sin, and the natural incompetence of the human mind in spiritual things, without denying the liberal assumption that reason has both the right and the power to test and explode the Bible's view of its own character as revealed truth, modern theology is in effect telling us that now we know, not merely that we cannot trust Scripture, but also that we cannot trust ourselves; which combination of convictions, if taken seriously, will lead us straight to dogmatic skepticism. Thus, through trying to both have our cake and eat it, we shall be left with nothing to eat at all. Modern theology only obscures this situation, without remedying it, when it talks here of paradox and dialectical tension. The truth is that, by trying to hold these two self-contradictory positions together, modern theology has condemned itself to an endless sequence of arbitrary oscillations between affirming and denying the trustworthiness of human speculations and biblical assertions respectively. It could only in principle find stability in the skeptical conclusion that we can have no sure knowledge of God at all.

Thirdly, we see that the only way to avoid this conclusion is to return to the historic Christian doctrine of Scripture, the Bible's own view of itself. Only when we abandon the liberal view that Scripture is no more than fallible human witness, needing correction by us, and put in its place the biblical conviction that Scripture is in its nature revealed truth in writing, an authoritative norm for human thought about God, can we in principle vindicate the Christian knowledge of God from the charge of being the incorrigibly arbitrary product of our own subjective fancy.

Reconstructed liberalism, by calling attention to the reality of sin, has shown very clearly our need of an objective guarantee of the possibility of right and true thinking about God; but its conception of revelation through historical events and personal encounter with the speaking God ends, as we saw, in illuminism or mysticism, and is quite unable to provide us with such a guarantee. No guarantee can, in fact, be provided except by a return to the old paths—that is, by a renewed acknowledgment of, and submission to, the Bible as an infallible written revelation from God. END

Bible Book of the Month

EPHESIANS

THE TWO GREAT QUESTIONS currently raised about the epistle to the Ephesians concern the identity of its author and the definition of its central theme. The first asks whether Paul actually wrote this letter and is primarily a problem in higher criticism. The second asks whether the visible or the invisible church is the theme of Ephesians, and is a problem in lower criticism or interpretation. There is also a question whether the letter was addressed "to the saints in Ephesus?" We feel that this latter question is not of great importance inasmuch as it is clear to all that Ephesus was at least one of its destinations although perhaps there were other places in Asia Minor to which it was sent as a circular letter.

The question of Pauline authorship is of prime importance. This is especially so because the alternative to Pauline authorship is no known authorship. If canonicity rests ultimately on apostolicity, as this writer believes, taking this book from Paul and leaving it of uncertain authorship, makes it impossible to affirm, with confidence, that it is an inspired document. This accentuates the importance of the problem but does not afford the solution. We maintain Pauline authorship because the strongest external evidence, such as the manuscripts and tradition, testify to it. Why, then, does anyone doubt it? Many, including *Interpreter's Bible*, deny it in spite of this powerful external evidence because it is felt that certain things are said in the letter which Paul could not have said.

Since space precludes any thorough discussion of this question here, let us simply mention one of the texts which, supposedly, Paul could not have written; show that he might have written it; and let the matter rest there. In 1:15 we read: "For this reason, because I have heard of your faith in the Lord Jesus . . ." If Paul had written this Epistle, how could he have "heard" of the faith of the Ephesians, it is asked. Would he not have known this from first-hand experience? That is a perfectly reasonable question. If this statement in 1:15 means that the writer was hearing, for the first time, of the faith of the very persons to whom Paul had earlier ministered, it simply could not have been Paul who wrote the words. Granted. But do these words require this construction? If Paul did write this letter, could he not have

heard of the continuing faith of some of these people to whom he had earlier ministered? And, could he not have heard of the new faith of some of the new people who had come into the great parish after his leaving? If, today, pastors were in the habit of writing letters to congregations which they had formerly served, could they not congratulate a former people on "hearing" of their (continuing) faith?

VISIBLE OR INVISIBLE?

So far as the message of Ephesians is concerned, the engrossing interest of our time is whether it is speaking of the visible or invisible church. No one doubts that its central teaching deals with the Christian church. There is a lively debate, however, whether this is the church visible or invisible. Those who are most enthusiastic about the "ecumenical movement" are strongly inclined to regard this letter as its manifesto. They suppose that when the writer speaks of there being but "one body" (4:4) he means "one visible and organized church." Many others, however, find that very expression "one body" conclusive proof that the writer is speaking of the invisible, and not the visible, church. They argue thus: Paul writes that the church is one body, not merely that it *ought to be* one body. If he meant to say that the church actually is one body in the sense of a visible organization, and always would be so long as the church exists, that would simply be contrary to fact. The church never has been one organized body and certainly it is not so now. If, therefore, Paul is saying that the church is one body, in the sense of one visible organization, he is saying in the same words that the church is not. Instead of affirming the church he would be denying it. Granted that the church ought to be one visible body; granted that no Christian ought ever to be content without striving to visibilize the spiritual unity of the church and more and more; still, all of this assumes that the church, as it now is, is not one visible body. And the church was not such in apostolic times; or, if it was, it shortly thereafter became defunct, and has not existed again for the last 1900 years. Therefore, these words themselves indicate that Paul speaks of the church invisible. There is very much more to this

question, but this must suffice for an indication of the drift of the discussion.

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DOCTRINAL

The outline of the content of Ephesians shows clearly that it is evenly divided between doctrine and duty. The doctrinal part, after the instructive salutation, begins in the eternities with divine election. This context, together with Romans 9, is the *locus classicus* for this theme. The difference between these two Pauline passages is that the Romans context deals with negative and positive predestination, or reprobation as (*Cont'd on page 32*)

A LAYMAN and his Faith

WHAT IS CENTRAL?

WHAT IS THE VERY HEART of the gospel message? Because of the many doctrines having to do with the Christian faith, and of the many implications and interpretations of these individual doctrines, it would seem relevant to consider all of them and then determine those which must at all times be a part of the message.

The Gospel centers in the Person and Work of Christ, the Son of God, and his deity is the cornerstone of Protestant faith. But along with his deity there are many other truths which are not only of theological importance but of practical significance.

The Christ who is the center of the Gospel is the Christ of the Bible. To preach another Christ, divested of his supernatural and miraculous attributes, may seem to answer some people's intellectual problems, but it poses greater problems that prove in the last analysis baffling. Now, while we magnify the deity of our Lord, we must at the same time recognize his full humanity, without which the Incarnation could never have been a reality.

But the gospel message, while having its background and explanation in the deity of our Lord and in those things recorded about him in the Scriptures, is based primarily on what he, the Son of God, did for sinful man.

The Apostle Paul, writing to the Galatian Christians, said: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

On the basis of that revelation he wrote to the believers in Corinth: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

¶ That is the heart of the gospel message. The deity of our Lord and all of the wonderful things about his person are the background of the message, but what he did must lie at the very core of that which we preach if our message is to be the "Good News" which is the Gospel.

Isaiah, writing under the inspiration of the Holy Spirit, though dimly understanding that which he wrote, said: "But he was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

When the Ethiopian official asked Philip about whom this was written, he "began at the same scripture, and preached unto him Jesus."

When John the Baptist cried out: "Behold the Lamb of God, which taketh away the sin of the world," he was speaking in terms of sacrifice for sin which was the warp and woof of the Jews' religion and the implications of which they fully understood.

The deep significance of our Lord's death is enshrined in his words during the last supper: "This is my body . . . this is my blood of the new testament, which is shed for many for the remission of sins."

Leave out the central fact of the gospel message, that Christ died for our sins, and the death of our Lord becomes solely a matter of academic interest and its implication at best one of ethical significance.

¶ The occasion of this article is a meeting we recently attended at which a group, thoroughly evangelical, presented the program.

There were many familiar phrases such as: "give your heart to Christ," "surrender your life to Christ," "let him meet the longings of your heart," "let him give you the peace and joy you have been looking for," "take the step and follow him," and many others.

There was nothing wrong with this urgent call for people to surrender and follow Christ. But the trouble was that not once was the basic reason for accepting Christ presented, namely, because he died for our sins.

There is grave danger that we too often preach an incomplete Gospel. Theological liberalism has often chided the evangelical because of a "pie in the sky" attitude. Wherever the Gospel is preached without a resulting sense of obligation to those about us, something is lacking. But, where a message is given, by evangelical or liberal, which omits the fact that Christ died for our sins, we may be sure that the "Good News" has not been

preached in all its fullness and power.

Basically, our problem goes back to the doctrine of sin itself. Man is in danger of placing on himself an estimate wholly at variance with the estimate God has of us. Not only does the Bible teach the sinfulness of all men, but history and personal experience confirm this truth as well.

And none of us can understand the reality and implications of sin until we see ourselves in the light of God's holiness. It is his perfect holiness which reveals the sordidness and evil of our hearts and lives and the impossibility of our standing in his presence as we are.

Combine the fact of sin and the cleansing power of Christ's redemptive work, and we through faith come to see ourselves for what we are and God's love for what it is.

¶ Consciously, or otherwise, the world lives under a burden of sin. This is seen in the escapism of Park Avenue and in the religious rites of the jungle. The psychiatrist may bring release from those elements of a guilt complex which stem from the subconscious traumas of childhood, but there is no release from the burden of sin's guilt until that release is found in a glorious realization that *Christ died for our sins*.

There are many and wonderful implications in the cross of Christ. The Atonement includes such a wealth of truths having to do with the love of God that, this side of eternity, none of us can ever fully understand them all. It will only be when we enter into that place of eternal fellowship with our Lord, which is the heritage of believers, that we will come to see all that he has done for us.

But right now we can know that He died for our sins and in that knowledge find release from guilt, power for daily living, and hope for eternity.

It was only after the perfect sacrifice was made, only when the Atonement for all the ages was completed that our Lord bowed his head and said: "It is finished."

Why do we so often omit the very heart of the message? There may be a number of reasons, but none of them is valid.

Try making his death for our sins the center of that which we teach and preach about Christ, and see what happens. It does something to us and it does something to others too:

"CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES"

It is the most wonderful message a sinner can ever hear. L. NELSON BELL

CHRISTMAS AND THE MODERN JEW

During the sacred seasons of the year, whether Christmas, Good Friday and Easter, or the Hebrew Yom Kippur (Day of Atonement), the question of the Christian witness to the Jew inevitably comes to special focus. The current articles in *CHRISTIANITY TODAY* recognize the awesome implications of the claim that Jesus of Nazareth is the unique incarnation of the living God. So extraordinary is this claim in its involvement of the whole race that the Christian dare not muffle its pronouncement, nor dare the Hebrew ignore it. It is as impossible for the Christian missionary to hide the Light of the World in a Gentile cellar as it is for the spiritually-concerned Jew to evade the question of the promised Messiah.

Yet in our era the Christian witness often seems to lack both good missionary strategy toward the Jew and a sensitivity to his situation in life. However compelling they may be, evidences of Jesus' Messiahship are not necessarily the best point of contact with the twentieth-century Hebrew. He sometimes wonders why, since New Testament times, Christians so often have treated the Jews so much like the Jews treated the Old Testament Canaanites and other Palestinian pagans (since the Hebrews then considered themselves under divine command, whereas Christians profess devotion to Jesus Christ, who taught that love fulfills the commandments and who required the love of enemy and neighbor alike). The long story of persecution of the Jew in the so-called Christian West has only too often dropped a silencing curtain over the Christian witness.

In the twentieth century, however, the Jew is increasingly aware that not all who call Christ Lord need really be identified with his Kingdom, any more than all who call Abraham father need really be Jews. The conflict between faith and secularism among Jews regathered in Israel has reiterated the spiritual problem with new impact. Even many a Jew in the West, who has no desire to surrender the culture and comfort of the New World, and therefore invests money rather than muscle in the Palestinian vision, nonetheless also recognizes the seeming worthlessness of life today. Most men are now convinced that doing things faster holds no guarantee that life becomes better. Actually the age of speed seems the more swiftly to have deteriorated morality and spirituality.

It is at this point of the emptiness of life that the Christian witness finds its most direct point of contact

with modern Jewry. Christ's capacity to banish the drab monotony of existence by restoring confused, lost souls to the fellowship of the Father, and by meeting life's deepest spiritual needs, is today's most fruitful Christian contact with the Hebrew world. The greater percent of Jewry has lost its Old Testament heritage just as fully as the Gentile world has forsaken its Christian inheritance. It becomes strategic therefore to approach the Jew today first as a modern man rather than as a Hebrew. In a world fraught with anxiety and fear, nobody need doubt that the crucified and risen Christ is ready and able to satisfy the needs of all who put their trust in him. This fact explains the refusal of the Hebrew martyrs of the Apostolic Age to be silenced. They knew that the Lord who had redeemed and commissioned them not only views this world's struggle from his glory but also keeps ceaseless watch over his own.

Jew and Christian who in the past have persecuted each other under the pretense of piety, in modern times have both come to grief through persecution by pagans. In apostolic times it was Saul against the Christians. In medieval times it was the Roman hierarchy against the Jew and the dissenting Christian. In modern times it has been Stalin persecuting first the Christians, then the Jews, and Hitler persecuting first the Jews, then the Christians. More than ever, an hour has struck in world affairs for all to draw near whose religious vision is Semitic, and who wait for Messiah's coming.

An existential approach to the modern Jew, however, by no means rules out the importance of Christian evidences. Basically, mankind's religious fate hinges upon the authenticity of revealed religion; the heart of that revelation is the promise of a supernatural Redeemer. The answer to Jesus' question (recorded in Matthew's Gospel, 22:42), "What think ye of Christ? whose son is he?" even still determines spiritual destinies. It is no accident of Hebrew history that since the repudiation of Jesus of Nazareth as Messiah, Jewish religious conscience has found its peace mainly by repudiating also the God of Old Testament promise; for trust in a Redeemer it substitutes works as the hope of justification. Religious history has indeed validated Christ's words: "He who does not honor the Son does not honor the Father who sent him" (John 5:23, RSV).

If Christmas serves to accent today's emptiness of the Hebrew heart, it reveals even more tragically the emptiness of the Gentile heart. While the New Testa-

ment opens with the Jewish rejection but the Gentile acceptance of Jesus of Nazareth, multitudes of Gentiles today regard the label of Christian as simply a negative means of distinguishing themselves from the non-Christian world. By such perversion of the name of Christ they actually betray an identity with, rather than a distinction from, the non-Christian masses. The spiritual plight of our times concerns Jew and Gentile alike. All the world needs to hear and to heed the Gospel of the Saviour's rescue of fallen men from the guilt and penalty and power of sin. Through many long centuries it was appropriate indeed to stress, as did Saul of Tarsus ("an Hebrew of the Hebrews; as touching the law, a Pharisee," Phil. 3:5): "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the Jew first . . .*" (Rom. 1:16). In our period of spiritual sloth, however, it has become equally imperative to emphasize the closing words of the text: "... *and also to the Greek.*" A very real tragedy of Christmas today is that while once it was the Jew who was the unresponsive object of the biblical witness, today most of the non-Jewish world shares the Hebrew's emptiness of soul and his lack of heart for life.

It is sobering to remember, however, that when the Babe of Bethlehem was born, neither Jew nor Gentile knew God at close range. While the Gentiles were whoring after false gods, the Jews, as Jesus of Nazareth so incisively reminded them, were crumbling under formalism and externalism. It was a lowering day for the religion of redemption. But the star that rose over Bethlehem glowed with the light of new hope. That star is shining still, not in the physical heavens to be found by worldly wisdom, but in the eyes and hearts of those who have unburdened their sins on the Lamb of God who "taketh away the sin of the world." END

GOVERNMENT INTRUSION WIDENS IN AMERICAN EDUCATION

The National Defense Education Act of 1958 discloses a distressing pattern of Federal encroachment upon American education. It elevates government incursion into American educational life to the status of permanent national principle. Moreover, it enlarges private school participation in government funds. The Act virtually provides a new formula that gives advocates of tax funds for parochial schools what they want.

These facts should arouse the sluggish national conscience and elicit a wave of indignation and protest. Congressmen will tend to "protect the interests" of institutions in their respective states. Only a swift mobilization of protest, and a reconsideration of policy by educators themselves, will now avail. Citizens may well scrutinize the facts with care and ask where the precedents now erected will lead in another decade.

The first objectionable feature lies in the Act's expansion of government involvement in American education. In the United States, in distinction from Europe, government has not been the primary partner in education. One happy advantage of American educational freedom in this respect is the avoidance of academic program shaped by the state for national purposes rather than for the good of the individual. The very title of the National Defense Education Act of 1958 is significant.

During the past 20 years, government has made periodic penetrations into the American structure under the canopy of special emergency educational legislation. These penetrations are now being regarded as a precedent for a new governing policy in government-education affairs.

The Protestant ecumenical movement has favored Federal aid where states are unable to provide adequate schools; independent evangelical forces have opposed it on the ground that such investment sooner or later involves controls. But neither group has an unblemished record touching state intervention in education. Protestant church colleges along with Roman Catholic institutions approved the G.I. Bill of Rights providing higher educational scholarships at both national and state levels. This form of Federal involvement in education seemed not simply to provide economic advantage to schools through more tuition payments, but seemed a justifiable deviation—a debt to disrupted veterans deprived of collegiate opportunities. To limit these opportunities to public institutions seemed discriminatory. Moreover, it would have deprived many college students of desirable religious influences. Few Protestant educators—evangelical or liberal—suspected at the time that the G.I. Bill would soon be invoked as precedent for permanent government scholarships in education under a Federal program, nor for the availability of Federal funds to parochial as well as public schools, and that at the elementary and secondary no less than the collegiate level! The National Council of Churches' limitation on government aid has been mainly concerned to restrict such assistance where the Supreme Court decision on integration lacked enforcement. Happily, there are signs that National Council leaders are now taking a more realistic look at government involvement in education.

Few summaries of current American legislation are as sobering as that of the House of Representatives' Committee on Education and Labor on the National Defense Education Act. The citizen must read it with care. Precedent already exists in some field of government policy for an educational program which may swiftly invert the historic pattern of American education. The patterns for this very inversion are now in the making, and swift public counteraction is imperative.

While in its general provisions the National Defense Education Act "reaffirms the principle and declares that the States and local communities have and must retain control over the primary responsibility for public education" and that "nothing . . . in this Act shall be construed to authorize any department, agency, officer or employee of the United States to exercise any direction, supervision, or control over the curriculum, program of instruction, administration, or personnel of any educational institution or school system" (Section 102), yet the Act's inconsistencies with this high statement of purpose, and its reliance on former deviations for the forging of new patterns, are of major importance. It will be well to examine these.

The Act proposes "substantial assistance in various forms to individuals, and to States and their subdivisions, in order to insure trained manpower of sufficient quality and quantity to meet the national defense needs of the United States." But why should Federal government, it is asked, directly aid individuals if states have primary responsibility for education? And is the provision for "individuals" at the same time a loophole for corporations, and hence a bridge to the provision of such funds to all educational institutions?

The Act specifically applies the term "public" to "any school or institution" that does not "include a school or institution of any agency of the United States." Hence it avoids the question of whether or not private schools are public schools.

Then it proceeds to the discussion of Federal loans (a proposal likely to gain sympathy, since it does not yet involve scholarships) to students in institutions of higher education. There is no restriction of such loans to students in public as distinguished from non-profit private schools. The State plan (Section 503) specifically allows the authorization of non-public schools for these benefits: "Any State which desires to receive payments . . . shall submit . . . a program for testing students in the public secondary schools, and if authorized by law in other secondary schools. . . ."

The Act apparently involves a departure from the traditional plan which reserves the full control and determination of education to the States. States' rights are overridden by a Federal agency which sets up a staff with its operational program in the cooperating states (Section 504).

For the foregoing reasons many Christian educators feel the time has come for a new and long look at Federal involvement in American education. What happens to local control of public education if the features involved in the National Defense Education Act are implemented, and then expanded? Does the Act reflect a fundamental shift in American education, the significance of which is not yet fully apparent to the citizenry? Is American education more and more to

reflect special government interests and financing? Are public funds to be used more and more to finance private and parochial education? Are the church-related colleges of America prepared to take on large contract obligations with the government that will more and more make them both dependent financially and de-mean them to agencies committed to implementation of a government program? These are the crucial issues posed to Christian conscience. Only prompt protest and action by the citizenry can frustrate the transition.

BIBLICAL PROPHECY AND WORLD EVENTS

The Christian world is living today in a time of reaction with respect to prophetic preaching. The sense of God's active role in contemporary history is spiritless. Although the dramatic center of Christian history doubtless stands in the past, and although Christian hope is properly turned toward the future, no good reason exists for a failure to discern the sure hand of God in current events.

Late nineteenth century postmillennialism fell into disrepute by identifying democratic social changes with the higher reaches of the kingdom of God, and early twentieth century premillennial dispensationalism in turn bred a reaction to its exaggeration of prophetic particulars. The curious result is that in our decade earth-shaking events occur and their possible prophetic significance is scarcely made a subject of inquiry.

For the first time since the apostolic age the dispersed Jews are gathered in Palestine—a frequent theme of the Old Testament prophets.

No generation in history has seen such swift propaganda advances as ours toward World Government, a theme on which Revelation 13 has much to offer.

For the first time since the Old Testament era, nations of the ancient biblical world are crowding the front-page headlines of the world press. They have sprung to life from the dead, as it were, to engage in the dialectic of the nations. Does the biblical theme of a final judgment of the nations—of which our Lord spoke in the Olivet Discourse—bear on this?

The Bible declares that the great battle of Armageddon marks the final consummation of human history before our Lord's return. Today, in the age of nuclear warfare, American and Russian arms are available to the nations of the Near East in the event of conflict. The far-flung lines between the Soviet and the Free World are drawn near Armageddon itself.

A revival of pulpit fantasy and speculation would be tragic in this time of national and world crisis. The Church's first task is the proclamation of a Gospel whose content is clear indeed. But world events are too awesome to leave the subject of Bible prophecy to Jehovah's Witnesses and the fanatics.

END

EUTYCHUS and his kin

SANTA FORUM

Our holiday feature is a forum in which leading spokesmen answer a question of absorbing current interest: *Is there a Santa Claus?*

Professor Grundgelehr writes:

Your question, unfortunately, is framed in speculative, ontological terms. I prefer to leave abstract metaphysics to the middle ages and to ask with contemporary, existential passion, *have we encountered the Santa-event?* The rich and diverse tradition of Santa Claus in its world-wide spread, is a proper subject for historical and phenomenological investigation, but the real Santa occurrence to which its points lies beyond history in Northpolar Time, where all the relative longitudes of Greenwich time meet and are transcended. The descent of Santa down the chimney symbolizes the vertical relation of Polar Time (Schlittengeschichte) to standard time. As you participate in the stocking-hanging ceremony you await the Santa encounter in which he again becomes profoundly true.

Dr. Eugene Ivy says:

Of course there is a Santa Claus. Can you look into the sparkling upturned eyes of your little child as you hang up her stocking and not believe in Santa Claus? Santa is there, for there is real Santa faith. Scholars disagree about the historicity of Nicholas of Patara. Personally I believe he lived in Lycia in Asia Minor during the early fourth century, as tradition asserts. I am also willing to accept him as the patron saint of children, merchants, and thieves. The first of these roles is rarely questioned and the last two are increasingly vindicated in the Santalands of our great stores. But even if it could be shown that the Nicholas of history was unacquainted with reindeer, my faith in Santa Claus would be undisturbed. Aren't my children's stockings full on Christmas morning?

Senator B. B. Fuddle:

Yes, Santa Claus exists as the great unitive symbol of our age. Americans may be divided by creedal clauses, but they are united by Santa Clauses. Certainly Santa has an important place in our working faith, the American Way of Life. It is un-American to be anti-Santa. Fight dis-santagrations! EUTYCHUS

FIFTY-ONE PER CENT

The article by C. Stanley Lowell ("If the U. S. Becomes 51% Catholic," Oct. 27 issue) is a prize. This and similar articles that have appeared are a magnificent contribution to alerting our people concerning a dangerous evil. So many of our Protestant people seem afraid to face the facts and to champion our religious liberties. G. WEIR HARTMAN
Columbus Area Council of Churches
Columbus, Ohio

I feel that this is one of the most biased, emotional and unfactual articles on this subject that I have ever read. It is full of error. . . . If one will compare Roman Catholicism in Spain with that in the United States he must also compare American democracy and the philosophy that it has given to Americans with the philosophy of Franco in Spain to see how impossible it is for one state of mind to exist in the other country. . . . Negative articles such as this do nothing but help to draw our Protestant theology into a shell.

BEDROS BAHARIAN
Quincy Point Congregational Church
Quincy, Mass.

If such facts as are pointed out in this article do not awake the Protestant population of America to evangelistic zeal and activity, the land for which our fathers died will go by default to that church from which we have sought to be a free nation under God. JOE A. FRENCH
Hunterdale Union Church
Franklin, Va.

When Roman Catholics can dictate the prescriptions for non-Catholics in a New York hospital, when they can persecute Protestants in . . . (Columbia), all with little resistance, then either we'd better prepare our children to live by the infallible decisions of the pope, or come to grips with the situation. Berkeley, Calif. WAYNE L. STROM

The article . . . has disquieted me. I sincerely hope it had the same effect on everyone else who read it.

WARREN W. COSTICK
Evangelical United Brethren
Bloomsburg, Pa.

May we have more articles of this nature to awake America. DONALD JOHNSON
Salem Lutheran Church
Montevideo, Minn.

Should . . . be placed in the hand of every Protestant in the United States. Is this article available in pamphlet form? Evangel Temple PAUL MILLER
Colorado Springs, Colo.

● Reprints are available at cost from Protestants and Other Americans United, 1633 Massachusetts Ave., N. W., Washington 6, D. C.—Ed.

Timely . . . in the light of the election returns just in, according to which at least two of the greatest states . . . have elected Roman Catholic governors. . . . Desert Highlands Bap. PETER F. WALL
Palmdale, Calif.

I don't see how a Catholic that adheres to all doctrines of the Roman Catholic church could possibly take the oath to be a judge, juryman, legislative member or President of the U. S. To uphold the Constitution means the first ten amendments . . . too. Religious freedom for all. . . . Evidently they will use the amendments to gain their own purpose and then turn right around and deny these same rights to another person. Greensboro, N. C. VICTOR P. GEHRKE

Recently, a Roman Catholic priest in high standing, spoke at Smith College. One of my senior students asked him this question, "If the U. S. should become dominantly Catholic, so that our government, our schools, our press, and our radio, and T. V. were under the control of the Roman church, would we still have freedom?" His reply was that there wouldn't be much change; the U. S. would simply become like Spain. Springfield College S. RALPH HARLOW
Springfield, Mass.

Two American cardinals, Spellman and McIntyre, presumably voted for the head of a foreign state the other day. One supposes they hope to remain citizens, yet may they do so legally? We have a law, Section 1418 of the Immigration and Nationality Act of 1952, which states that

a citizen "shall lose his nationality by . . . voting in a political election in a foreign state or participating in an election or plebiscite to determine the sovereignty over foreign territory."

It is the position of the Roman Catholic Church itself that the pope is head of the Vatican city state as well as of the church. That is the basis on which many of the world's leading governments send ambassadors or ministers to the Vatican city state. That is the basis on which \$1,000,000 was claimed from our tax monies a year or so ago to repair the pope's summer home which had been damaged during World War II. Cardinal Spellman himself has said: "The Holy Father is not alone the Supreme Head of the Catholic church. He is also the head of a sovereign state." By canon law the pope exercises complete sovereignty over the Vatican city state—the executive, the legislative, and the judicial.

Not just since 1952 have we had a law forbidding a citizen to vote in a political election of a foreign state. Since 1940 we have actually had such a law, and since that time American courts have deprived many Americans of citizenship for its violation. The last pope was elected in 1939, which means that this is the first time the problem of the official illegality has arisen.

Our State Department has been contacted regarding this recent voting, and it has said that the fact that the pope is the political head of a foreign state is incidental to his position as the head of a church. If it is incidental that he is head of a state, why have we considered that state so important as to have sent it an official representative? The law itself does not make any exceptions. Why doesn't young John Kennedy get on the ball? He might get an exception made for such distinguished persons as cardinals.

J. KENNETH GRIDER
Nazarene Theological Seminary
Kansas City, Mo.

Our . . . Baptist paper *New Aurora* . . . published an . . . article (May, 1910) concerning an episode . . . in Rome between [Theodore] Roosevelt and the Vatican when he returned from his hunting trip in Africa. . . . Before Roosevelt reached the Eternal City, the American ambassador in Rome had made arrangements for him to visit King Victor Emmanuel II, the pope, and the American Methodist Church, whose pastor was the Rev. Dr. Walter Lowrie. . . . The secretary of the pope . . . Spanish Cardinal Merry Del Val, . . . informed the American ambassador that Roosevelt

could have an interview with the pope on condition that he would not go to the Methodist Church. At this news Roosevelt became very indignant at the audacity and intransigence of the pope and his secretary. A dispatch was immediately sent . . . to cancel the appointment with the pope, as an American freeborn citizen would not submit to such a humiliating condition. So he went to see the King, visited the American Methodist Church but not the pope. . . . The identical thing had happened a few weeks before with . . . Charles Warren Fairbanks . . . ex-vice president. . . . Now how about the later Roosevelt whose flirtation with the pope is well-known. . . .

Oh Teddy Roosevelt! Arise from your grave and warn the unprincipled politicians of Washington and elsewhere not to play with the Vatican whose insatiable hunger and thirst for political power, wealth and dominion over the affairs of our beloved country are never satisfied.

A. DI DOMENICA
West Sand Lake, N. Y.

In practice they . . . deny [Jesus'] lordship for tradition . . . , which gives them . . . full reign over fearful believers.

Pittsburgh, Pa. JOHN A. SHEPARD

I'm as afraid of them as of the communists, even more so because I believe that Russia is to be defeated before the tribulation but that antichrist will come from the church.

Rapid City, S. D. H. C. HAAS

I am a Catholic. . . . The church forbids us to read the Bible. They claim that we cannot understand it, . . . but eight or nine years ago I bought it and I found that what they teach us is the contrary of what the Bible teaches. I came to the conclusion that they do not want us to read it because they don't want us to find the truth. . . . I have come to the conclusion that the Catholic church "is not the true church" If they were real Christians they wouldn't encourage the hate to the non-Catholics as they do.

Jesus Christ . . . was not carried in a throne. . . . [He] came to teach . . . humility.

St. Paul, Minn. MRS. JESSE CAVAZOS

You are to be congratulated upon the placement of two significant articles, . . . "Protestant Strategy in California" and "If the U.S. Becomes 51% Catholic." The virility and relevance of CHRISTIANITY TODAY will depend very largely on your courage and decision to clarify and state the basic facts and issues with

which we are all confronted in this generation.

MILFORD SHOLUND
Gospel Light Publications
Glendale, Calif.

"Protestant Strategy in California" . . . starts . . . with an alleged quotation . . . of a Protestant minister, "If it will hurt the Catholics, I'm for it!" and states that it reflects the thinking of an impressive segment of California's Protestant clergy." After talking with Protestants . . . it is difficult for me to believe that more than a rabid few would give utterance to it.

. . . Roman church schools create and foster bigotry of the most evil kind, manifesting a thoroughly un-American spirit and endeavoring to build up a spirit of loyalty to the pope that will supercede all other loyalties. By joining with the Roman church in demanding tax-exemption for religious schools, other churches are giving aid to this build-up of loyalty to the pope.

Berkeley, Calif. CHARLES R. MURRAY

MOST STRIKING

The Paul Peachey article, "Beyond Christian-Communist Strife" (Oct. 27 issue), is one of the most striking and distinctively evangelical articles you have published.

JOHN OLIVER NELSON
Yale University Divinity School
New Haven, Conn.

COMMENDATION

Just a note to commend you on the article "Christians and the Crisis of Race" and the editorial "Desegregation and Regeneration" (Sept. 29 issue).

ALBERT R. BANDY
All Saints' Episcopal Church
Paragould, Ark.

LAW AND GRACE

Let praise descend upon you for that forthright and dynamic editorial "Law and Reformation" (Oct. 27 issue) To preach the law as the basis of the cross fits well into the appeal methods of Wesley, Moody, and Graham. But . . . are you sure you will not be branded by that horrid name "legalist" by certain elements of evangelicalism? The oft-repeated attempt to do away with the law by the grace of the cross, or of pitting grace against law surely has done much to create a situation of corruption which you picture so well. . . . Let converted Christians not ignore the law but keep it in their Christian liberty. . . . Let the law be enhanced by the cross. . . .

Sacramento, Calif. ROBERT HAMPEL

NCC Conference Urges Recognition of Red China



Four key figures in crucial NCC conference on U. S. foreign policy were (left to right) Bishop G. Bromley Oxnam, Secre-

tary of State John Foster Dulles, NCC President Edwin T. Dahlberg, and Hon. Ernest A. Gross, conference chairman.

NCC's Fifth World Order Study Conference made staggering commitments in foreign and domestic policy. CHRISTIANITY TODAY's coverage of the four-day conference, held in Cleveland, Ohio, last month, follows:

By sharp criticism of American foreign policy and demand for softer approaches to Russia and Red China, the Fifth World Order Study Conference virtually repudiated major facets of Free World strategy shaped by Secretary of State John Foster Dulles, one of the National

SPECIAL REPORT

Council of Churches' own elder statesmen.

Searching for ecclesiastical "middle ground" in the tense international crisis, 600 delegates from 33 communions met in wind-swept and word-swept Cleveland (where the NCC was formed 8 years earlier) and nudged "the ecumenical Church" to fuller involvement in political affairs. Unanimous support was given early U.S. recognition of mainland China and her admission to the U.N., bolder moves toward U.S. disarmament, and enlarged reliance on the U.N. (see *Message to the Churches, Plenary Conference Resolutions, Report*



CHRISTIANITY TODAY NEWS

on Power Struggle and Security below). The spirited "social action breakthrough" was hailed as an effective prelude to a \$35,000,000 ecumenical peace offensive scheduled June, 1959, to June, 1960, in 144,000 NCC churches.

Mr. Dulles himself addressed delegates in Cleveland's half-filled Music Hall (reflecting grass-roots disinterest in ecumenical affairs). Recalling his participation as an NCC official in earlier studies of world order, he credited mobilization of religious support after the 1942 conference as "a decisive contribution" to formation of the U.N., and described the 1942 "guiding principles" as of enduring worth. In the face of its political overtones, he summoned the 1958 conference on "Christian Responsibility on a Changing Planet" to an "indispensable contribution to the spiritual redemption of our nation."

Noting American materialism and moral license, Dulles stressed that "we

must not ignore the need to change ourselves." To delegates eager to modify foreign policy, he voiced a firm call to consistency in political morality: "Nothing could be more dangerous than . . . the theory that if hostile and evil forces do not readily change, it is always we who must change to accommodate them. Communism is stubborn for the wrong; let us be steadfast for the right. . . . We resist aspects of change which counter the enduring principles of moral law."

Dulles affirmed the responsibility of the churches to proclaim "the enduring moral principles by which governmental action as well as private action should constantly be inspired and tested." But he noted that the churches "do not have a primary responsibility to devise the details of world order." He emphasized "dependence of our policies upon individuals" and welcomed "development by and through the churches of a citizenry . . . alert to promote and assure that re-

Message to the Churches

The 5000-word message, which was drafted by a 23-member committee headed by John C. Bennett, and adopted in plenary session, urged:

- U. S. recognition of Communist China.
- Admission of Communist China to U.N.
- Progress toward universal disarmament by multilateral (i.e., U.N.) agreement.
- "Competitive co-existence" and limited cooperation with Communist nations.
- More liberal, imaginative foreign aid to under-developed lands.
- Full support for the U.N. as the "best flexed instrument of reconciliation now available to the nations."
- Strong support of Supreme Court decision on school integration.
- Selection by churchmen of political leaders who will challenge defiance of the Court's decision.

- Clergy initiative to end segregation in churches, housing, public services, economic or occupational opportunities.
- Support by churches of U.N. Genocide convention and other covenants on human rights.

Plenary Conference Resolutions

With less than half of the 600 delegates attending in the final plenary session, the NCC Study Conference on World Order adopted these resolutions in addition to the Message to the Churches:

- **Birth Control:** Urged "an agreed Christian basis" for understanding and action regarding population control and family life.
- **Race Relations:** 1. Urged national and state leaders in government to vigorous enforcement of the law. 2. Urged President Eisenhower immediately to call them to confer on faithful compliance with the Supreme Court decisions, considering local problems and need for progress. 3. Called NCC churches, laymen, ministers and councils to meet

sult." America was founded, he said, "by those who felt it their personal mission not just to accommodate themselves to change brought about by others, but to be themselves a force for change. Their sense of mission derived largely from their strong religious faith."

A Clash of Perspectives

Dulles' words provided an unwitting rejoinder not only to facets of earlier keynote remarks by Methodist Bishop G. Bromley Oxnam, but anticipated much of the later conference discussion. Oxnam deplored refusal to recognize Red China and to admit her to the U.N. "Try the hand-clasp instead of the fingerprint," he implored, urging that Russians be allowed to visit by "tens of thousands."

Oxnam had few approving words for American foreign policy. "Too much of our policy is based upon fear of communism rather than faith in freedom. . . . We built bases in a great circle, and we cooperated with dictators who had the bases to sell, and we paid our thirty pieces of silver to tyrants who had already betrayed our Lord." He called justification of foreign policy by national

self-interest rather than altruism "pagan realism."

"Let us so change the planet," he urged, "that when our first visitors from Mars arrive they will find a society fit to be called the Kingdom of God." The bishop's highly applauded blueprint bore its usual marks of revolt against free enterprise traditions. Chairman of NCC's Division of Life and Work, he defended the Tennessee Valley Authority as non-socialistic, supported federal aid to education, and labeled critics of Walter Reuther as "men who seek to set labor relations back half a century."

Social Action in a Theological Void

Lack of theological orientation was a characteristic feature of the sessions. Study groups (Section IV on Human Rights was an exception, holding in view the God of creation, history and redemption) deliberately shunned a theological basis in view of NCC's inclusive commitment. Discussions operated in a theological vacuum; connections between a fixed theology, governing axioms and tentative policies (given the priority) were usually obscure. The theological

prelude to the "Message to the Churches" was superimposed.

From the outset, assuredly, the social strategy of Union Theological Seminary's Professor John C. Bennett ("the absolutizing of 'compromise,'" one delegate called it) shadowed the sessions. Conference initiative, though not necessarily majority identification, lay with the so-called "realists" who stressed the sinfulness of man and history, shied away from revealed principles, urged reliance on temporary axioms, and proclaimed the inevitability of sinful choices.

To Princeton President John A. Mackay this approach was "profoundly pessimistic or agnostic" when evaluated by the norm of biblical-historical Christianity. "To suggest that within history nothing can represent God's order, that faith in Christ's redemption projects us only into a period beyond history where God will win out," he protested, contradicts what is "deepest in our Christian faith: that sooner or later God's purposes will be fulfilled in history through the manifestation of inexorable moral law and divine power. Discard this, and . . . nothing in history fulfills the prophetic

locally across racial lines to detail plans for implementation in local churches.

- **Red China:** Supported right of press to travel in other lands.
- **Soviet Russia:** Urged NCC inquiry into reports of intensified Communist persecution of Jews and Moslems.
- **Roman Catholicism:** Urged NCC inquiry into reports of persecution of Protestants in Spain.
- **Genocide Convention:** Urged State Department to present to the U.S. Senate and to support the U.N. Genocide Convention, and other U.N. conventions for the enforcement of human rights.
- **Foreign Aid:** 1. Urged support of self-determination of all peoples by peaceful means. 2. Urged foreign aid on condition that recipient nations promote rather than impede the human rights of their populations.
- **Middle East:** 1. Urged efforts to negotiate agreement through U.N. or directly; implement U.N. resolutions for return of Arab refugees, or compensate for loss. 2. U.S. support for legitimate aspirations for Arab unity, Israel's survival in peace; political and economic progress of both. 3. Supported U.N. recommendation for internationalization of Jerusalem.
- **War and Weapons:** 1. Categorical rejection of the concept of preventive war. 2. Acknowledgment that peace presently rests in part upon capability for nuclear retaliation. 3. Asked earnest study of the question whether Christians ought to participate in a nuclear war.

Report on Power Struggle and Security

Of the four sections into which the Study Conference on World Order divided, Section II on "The Power Struggle and Security in a Nuclear Age" was most controversial.

Its report was received by the plenary session and recommended to the churches for appropriate action:

- Declared its non-support of the concept of nuclear retaliation as well as preventive war.
- Would abolish military conscription and allow Selective Service System to lapse in June.
- Declared obsolete a nationalistic approach to freedom, social welfare and security.
- Urged greater U.S. willingness to resolve its disputes through U.N. and World Court.
- Required that the U.N. sanction and control the use of military force.
- Supported international disarmament and security to supersede regional alliances.
- Approved permanent U.N. police force.
- Urged more U.S. initiative in effecting international arms inspection and control; that U.S. propose a comprehensive disarmament plan and extend suspension of nuclear tests, even if unilaterally.
- Proposed that U.S. disarmament savings be used for U.N. allocations to undeveloped countries.
- Supported extension of trade and travel with mainland China, Eastern Europe and Soviet Union.
- Urged more seminars between social scientists as well as scientists from East and West.
- Suggested exploration of more effective use of U.S. surplus food in Communist lands.
- Urged more World Council meetings of East-West clergy.
- Proposed U.N. determination of peace in Formosa area and Nationalist China's evacuation of exposed positions.
- Urged U.S. economic and technical assistance to India.
- Urged U.S. support for unification of Germany.
- Supported U.N. proposals to internationalize Jerusalem.

dream." Summarized Mackay: Bennett's social philosophy leaves man hopeless against the power of the view that history moves inexorably to a Communist climax, and it deprives the Christian Church of its dynamic in the historical order.

Program for the End-Time

But others found Bennett's "theology of modern weapons" realistic and hopeful: "It gives a *modus vivendi* for 1958. Nuclear war may strike tonight. What does the Christian do?" The "real world situation" now requires recognition of "the facts of life in the power struggle."

Dr. Ralph W. Sockman's address noted that "the names of Nasser and Nehru and Khrushchev have become household words among us." In the study sessions, in fact, the modern Herods and Pilates crowded God out of centrality in ecumenical deliberations. Demanded one participant: "What is the attitude of the Church toward U.S. policy on Quemoy and Matsu? Our people won't be helped by telling them we agreed on the Ten Commandments and Sermon on the Mount and not much else." The "Message to the Churches," in fact, shared the New Testament sense of end-time only in a secular way ("We find ourselves always on the brink of annihilation") and lost priority for the apostolic commission to evangelize the world through its speculative and pragmatic formulation of Christian duty:

"The immediate task of every Christian is to seize the initiative in the prevention of war and the advancement of peace. . . . We cannot sit complacently and hopefully behind the moral subterfuge which divides the world into 'good and bad' peoples (the context referred to West and East rather than Church and world—Ep.), waiting for the 'bad' ones to be converted to our position. To do this is to insure the inevitability of war. The processes of peace . . . are the concern of every Christian . . . dedicated to 'the sovereignty of love' in human affairs." Thus delegates tied their hopes to a revival of social gospelism and turned from the redemptive legacy of Christ ("My peace give I unto you; not as the world giveth give I . . .").

New Socio-Political Thrust

Although the line between liberalism and neo-orthodoxy at first became more intransigent as presuppositions were clarified, the conference soon saw a fusion in which pacifist forces of many shades cooperated at certain levels. In contrast with the old social gospel, this maneuver

PROTESTANT PANORAMA

● Italian Catholic Bishop Pietro Fiondelli, fined for branding as "public sinners living in concubinage" a young couple married in a civil ceremony and not in church, was acquitted by the Court of Appeals in Florence.

● Alberto Castello, Assemblies of God lay preacher from Copiague, New York, was kidnapped during a visit to Sicily by two bandits who demanded \$8,000 for his safe return. Castello was held captive in a cave for six days before fleeing to safety, unharmed.

● Police in Konitsa, Greece, arrested Gregorios Moulaites, 36, of the Evangelical Church, for allegedly trying to proselytize a fellow villager and "deceiving him" with a bribe of more than \$300. Moulaites labeled the charge "completely groundless."

● King Olav V of Norway dropped in on the 50th anniversary celebration of the Free Theological Faculty, founded to counter liberal theology by championing true biblical teaching.

● Prime Minister John Diefenbaker of Canada was received in private audience by Pope John XXIII. It was the new pontiff's first audience to the head of a government . . . The annual convention of the Fellowship of Evangelical Churches in Canada proposed further study of a move to merge with the British Columbia Regular Baptist Convention and the Regular Baptist Fellowship of the Prairies. A combined church would have a membership of some 24,000.

● Southern Baptists plan to open missionary work in Viet Nam. They may also aid Baptist work in Portugal . . . The Indonesian Ministry of Religious Affairs reports that the number of Christians in the island nation has increased from 4½ million in 1950 to 6 million this year.

● The winner of the 1958 Nobel Peace Prize, the Rev. Dominique George Pire, 48-year-old Belgian-born Dominican priest, says he will use his \$41,420 award to aid displaced persons. He has been active in refugee work since 1949. He became noted for his resistance to the Nazis during World War II . . . Belgium newspa-

pers ceased publishing Sunday editions after a government order banned Sunday distribution.

● The Free Methodist Church's Board of Administration voted to create a world-wide body by bringing into full fellowship with the parent organization its mission conferences. World membership of the church is about 90,000, more than one-third of which is in mission areas.

● Cleveland Police Chief Frank W. Story warned newsstand proprietors that unless the November issue of *Playboy* magazine was removed from display, they ran "the risk of criminal prosecution." Last month's number of *Playboy* was branded obscene by the Post Office Department, which said legal action was being instituted.

● The eighth National Assembly of United Church Women called on the United Nations to establish permanent and well-armed police to inspect and enforce any future disarmament agreements. Some 2,500 delegates at Denver also urged development of warning systems against all forms of aggressive attacks, elimination "insofar as practical" of nuclear weapons testing and manufacture, control of outer space and all scientific discoveries to ensure their peaceful uses, and full U. N. entry in areas where peace is threatened.

● B'nai B'rith President Philip M. Klutznick warned some 1,000 delegates attending the 60th biennial convention of the Union of Orthodox Jewish Congregations of America against splintering by "sectarian differences" among Reform, Orthodox and Conservative branches of American Jewry. . . . Trustees of the Union of American Hebrew Congregations announced a comprehensive program to strengthen Reform Judaism, the goals of which include the winning of 500,000 new adherents among an estimated 2,500,000 unaffiliated Jews in America.

● An average of 13,493,462 Scriptures in more than 270 languages were distributed annually during the last five years by the American Bible Society.

no longer expected to usher in a millennial age, nor was there a reigning concern to formulate fixed principles of social morality. It was enough to seek peace in our time, even if by action based on "axioms" whose validity was hardly self-evident. Alongside the flight from reason there remained an excessive trust in the reformation of unregenerate human nature, and a readiness to rely on massive political action independently of the message of spiritual redemption.

In this circumstance evangelical Christianity paid heavily for its failure to elaborate a social ethics conformable to the theology of redemption. Beyond criticisms of vulnerable features of Western policy, and rejection of extreme NCC positions, most evangelical delegates—and they were few in number—lacked an effective counter-thrust. Or, if they had one, the gathering winds of official commitments swiftly reduced them to a scattered minority, and frustration led to silence.

The Cleveland conference in its expressions did not preserve centrality for the Church's revealed commission; it assumed, rather than justified, the propriety of specific Church positions in political affairs; it did not establish the rightness of its positions by any norm beyond the majority vote of delegates; and it left in doubt whether those delegates fully expressed the views of constituencies they represent. The crucial question now is whether the "Message to the Churches" will be hailed as a legitimate definition of Christian responsibility.

Between East and West

Delegates went far beyond criticism of U. S. foreign policy (alliances with totalitarian rulers; Israeli guarantees promotive of Arab anxiety; exploitation of Near East oil reserves; pursuit of inordinate self-interest; and so forth). Sympathy for the Soviet orbit was easier to detect than censure. References favorable to America were so qualified, sputtered one delegate, they were "like pronouncing heaven a relatively good place for Christians."

While few questioned Dr. Bennett's challenge to "the assumption of the world's division into two ideological blocs," observers (more than delegates) wondered whether the antithesis between Christianity and unbelief had now been diluted. Long a critic of free enterprise traditions of the West, and a champion of "competitive coexistence," Bennett headed the 23-member committee that prepared a 5000-word closing message. The report on "The (Cont'd on page 30)

RALLY IN RETROSPECT

The peak of excitement is past. The charges and counter-charges are being forgotten. Considered now, what did evangelist Billy Graham's climatic Carolinas crusade meeting leave to be remembered? Here CHRISTIANITY TODAY Correspondent Tom McMahon reflects on the big integrated meeting at the Fort Jackson Army post near Columbia, South Carolina. These are his impressions:

The statistics were impressive—60,000 present; 1,243 decisions for Christ—adding up to Billy Graham's largest rally on an armed forces base.

But the Reformation Sunday service at Fort Jackson had a significance far deeper

MASS EVANGELISM

than numbers, amazing as these were for a meeting that was shifted from the South Carolina capitol grounds, less than four days before.

A prominent Presbyterian minister said the rally's outstanding contribution was that it raised a landmark for moderation in the race relations controversy.

Nearly 200 ministers, some of whom were rather cold to Graham's ministry, rallied behind the one-day crusade after Governor George Bell Timmerman, Jr. charged that it was planned to boost an "integrationist" preacher.

The small flood of vicious criticism which followed the governor's attack was stemmed by the obvious success of the meeting and by the presence, on the platform, of James F. Byrnes who was the state's chief executive when Timmerman was a pale and inconspicuous lieutenant governor.

Byrnes changed some plans in order to attend the meeting and entertain Graham afterward in his home. His action threw back into Timmerman's face the twisted charges that the evangelist's presence at the state house would have violated laws and would have been misinterpreted as a sign of softness on the racial issue in South Carolina.

There was tragi-comedy in the one-sided controversy which Timmerman launched two weeks before the rally and intensified 10 days later in apparent violation of his initial promise not to try and stop the meeting.

In the face of prominently-displayed newspaper stories to the contrary, the governor charged that the state house site was chosen solely to boost an "integrationist." The fact was that sponsors tried first to get Carolina Stadium, scene of Graham's first great outdoor service in

1950, but were turned down because of "too much state fair and football" just before the only possible date.

Actually, the racial issue probably was involved in the stadium decision. Prominent University of South Carolina alumni were heard from a few hours before the decision and the attitude of a key university official changed radically.

Then, some garden club ladies, long zealous for the integrity of the capitol grounds, began to protest in fear that grass and shrubs would be trampled. The rally was moved, perforce, from the spacious north side of the capitol to the south steps, almost on the street.

To cap it off, extremists began to second the governor's stand, but in a more vicious fashion. Some of their letters were unprintable. A Ku Klux Klan spokesman threatened to make trouble for pastors who stood by Graham.

There was a strange note in the governor's attacks, especially when he practically forced removal of the rally from the capitol by calling its sponsors liars and lawbreakers and by charging that Graham would be a trespasser if he mounted the platform which had been up only a few hours.

This strange argument, coming from a politician who is not deeply religious, said an evangelistic rally on state property would violate the principle of church-state separation. Added evidence that some of Graham's "fundamentalist" critics had captured the governor's ear was Timmerman's claim that he had been applauded for his stand by a number of ministers and ministerial students.

So the site was changed, as the early apostles sometimes changed their preaching places when persecution arose. But the sponsors of the rally, and Graham, stood pat on the message.

The evangelist himself made a brief statement on the racial issue at a press conference, then closed the door on questions regarding this matter. He said:

"Some have been so unbalanced on the whole issue that segregation or intergration has become their one gospel. God pity us if we let our differences about this prevent us from presenting Christ to a lost world. My only motive at any time in coming to Columbia was to preach the Gospel and that is what I intend to do today."

The racist, and "fundamentalist" opposition was joined later by other religionists who protested in newspaper letters and tried to bring pressure to bear on Fort Jackson's commander for throwing

wide the post's facilities for the meeting.

But evangelical pastors stood firm. Their singers overflowed the choir stands and hundreds of ushers and counsellors turned out. The rank and file of citizens, white and Negro, responded to the situation by clogging the roads two hours ahead of time and standing, 60,000 strong, around the platform from which Graham preached. In closing he invited people to come forward as a token of the fact that at the foot of the Cross all are equal and all problems must ultimately be solved.

The rally took on the nature of a state-wide crusade. With the interest of news media whetted by the controversy, the meeting achieved new significance in the eyes of millions. A state-wide network of some 23 radio stations broadcast the service. Highlights were presented the next morning on a television network.

It is highly probable that the fellowship forged during the preparations, and the impetus of the meeting itself, will result in a city-wide, and perhaps even area-wide, program of visitation evangelism and preaching missions next spring. If such comes to pass, it may be the first time such a broad effort has stemmed from a one-day Graham stand.

Greeting from Moscow

Evangelist Billy Graham turned 40 last month. Most surprising among hundreds of greetings was a telegram from the All-Union Council of Evangelical Christians (Baptist) in Moscow:

"We heartily congratulate you on your 40th anniversary. Our hearts are full of gratitude to God for your birthday and for the years of your blessed ministry. We pray that God may give you the longest life and the richest blessings and success upon your furtherances of the Gospel."

The message was signed by Jakov Zhidkov, president of the council, the only organized religious group in Russia other than the Orthodox church, and Alexander Karev, general secretary.

Graham is preparing for a crusade in Australia early next year.

His next U. S. crusade will be in Indianapolis, a month-long effort to be held at the State Fairgrounds Coliseum next October.

A 10 to 12-week crusade is tentatively planned for Chicago during the summer of 1961.

Anxiety over Arms

The Canadian Council of Churches called for international control and inspection of nuclear weapons at its 12th biennial meeting in Winnipeg.

A Committee on International Affairs report adopted by the 100-odd council delegates urged the Canadian government to press for development of nuclear power for peaceful purposes only. Another resolution urged a more generous immigration policy.

DOMINION OF CANADA

Although refusing to urge Canadian diplomatic recognition of Communist China, the council expressed a feeling of "deep concern about the unsatisfactory position of China in the community of nations."

A special commission of the council claimed that it is necessary to develop an "ecumenical approach" to the role of churches in universities. The council resolved to call a conference to consider how Christian work on the campus can best be inter-related.

In an address to the convention, Dr. Emlyn Davies, outgoing president, said strikes are outmoded as a means of settling industrial disputes. He called the strike an anti-social weapon because it involves "the whole community." He said he had a great sympathy for workers who have been "shockingly exploited," but added that the church cannot be a party to strike violence.

The great problem in evangelism, delegates were told, is "the half-awakened, indifferently-trained and lethargic members of congregations and parishes." Nominal religion is not sufficient for those who live in a "world of fear and indecision," said the Rev. P. P. W. Ziemann, chairman of the council's department of evangelism.

A Move for Merger

Expressing "firm intention and desire" to continue merger talks with the United Church of Canada, the Anglican Church of Canada Executive Council voted to convene the full 35-member Anglican reunion committee and the 33-member House of Bishops for a joint meeting next February to discuss union.

Merger negotiations between the two bodies, initiated by the Anglicans 15 years ago, have been at a standstill for some time. The full Anglican reunion group has not met since the talks were begun.

Meeting in Toronto with the church's Council for Social Service, the Anglican



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council also urged the abolition of capital punishment and endorsed sections of the Lambeth Report favoring abolition of war and nuclear weapons.

The five-day sessions of the executive council, which meets between the triennial General Synods, were attended by 33 archbishops and bishops and 77 priests and laymen. The action for merger undoubtedly grew out of an appeal from the United Church General Council in September that the Anglican church "make it plain whether it really wishes to continue these [merger] conversations, or whether it now desires to terminate them." [See CHRISTIANITY TODAY (October 27 issue) for earlier story.]

Electoral Rock 'n' Roll

The National Assembly of the Church of England tangled with the laity at its fall session.

A lively debate marked discussion of the role of the laity in the life and work of the church. A resolution was adopted

GREAT BRITAIN

welcoming "closer association of the laity with the clergy in the synodical government of the church." However, the laity's association would be "subject to the advice of the Convocations of Canterbury and the House of the Laity of the Church Assembly," the resolution added.

Earlier, the assembly agreed that the resident of a parish must attend church at least once every six months in order to keep his name on the church's electoral roll.

"Only too often," lay delegate Oswald Clark argued, "electoral rolls contain certain names entered years ago of persons, who, in spite of frequent approaches, decline to enter into the family of the church, yet these names cannot be removed."

Another speaker had called the electoral situation "unreal." His illustration, presumably real if obscure, cited the case of a woman who was asked if she would like to be on the roll. "No," she was quoted as having replied, "I am the rock 'n' roll of the next village."

Then there was the lay delegate who suggested that a good way to raise money for the church's teacher-training colleges would be to sponsor football pools. Cries of "shame" greeted the proposal.

The assembly decided to ask the Ministry of Education to increase state grants for aided schools from 50 to 75 per cent. It was agreed that the church itself should accept the task of raising an extra \$2,800,000 for expansion of the teacher-training colleges.

NCC CONFERENCE

(Cont'd from page 28) Power Struggle and Security" generously incorporated his background papers. His plea for abandonment of the U. S. "black and white moralistic approach" seemed to some, however, to yield a moral shadowland indifferent to many legitimate concerns, and indisposed to chide the Soviet bloc without simultaneously censuring the West. Dr. G. Frederick Nolde, director of the NCC Commission on International Affairs, told delegates likewise that negotiations will be fruitless "if Communist officials are obviously and patently dealt with as . . . adult delinquents." Some observers thought such emphases would

NICODEMUS WALKS AGAIN BY NIGHT

Remember the story of Nicodemus, the man who came to Jesus by night? He was a Jewish leader, a man of learning, wealth and station. Yet he was afraid, afraid of what would happen if his interest or faith in Jesus should become known among his fellow citizens.

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not only weaken faith in American policy, but bemist the ideological divide between East and West.

From the first a major revision of policy on Red China and foreign aid had behind-the-scenes approval.

The Section III report ("Overseas Areas of Rapid Social Change") endorsed "substantially larger sums of money . . . through the government as well as individuals and voluntary groups for economic development in the areas of rapid social change" to help "underdeveloped countries establish their own sound economies." The plenary session protest of John Nuveen (Baptist) of Chicago, that this would allow aid "behind the iron and bamboo curtains" permitting Communist use of it for their own ends, was

unavailing. "We may be making the nations strong and Communist, rather than strong and free; we should be as interested in human freedom as in human abundance," he said. Nuveen also warned against overemphasis on multi-lateral (U.N.) as against bi-lateral aid, because a "multi-lateral program cannot take cognizance of political factors."

Nuveen had also cautioned Section II that its projected seating of mainland China in the U. N. would assign Red China the permanent Security Council seat originally reserved for Nationalist China as a World War II ally. His warning, however, gained nothing. In closing moments of the plenary session, Dr. Ernest Griffith (Methodist) of Washington, D. C., sought to tie U. S. recognition

PEOPLE: WORDS AND EVENTS

Deaths: Dr. Frank H. Yost, 64, Seventh-day Adventist theologian and editor, newly-appointed to the chair of religion at La Sierra College, Arlington, California, of a brain tumor, in Los Angeles . . . the Most Rev. H. W. K. Mowll, 68, Anglican primate of Australia, Archbishop of Sydney, and president of the executive committee for next year's Billy Graham crusade in Australia, in Sydney . . . Jorge de Oliveira, Baptist missionary to Portugal . . . Dr. William Gaius Greenslade, retired Presbyterian missionary to Lebanon, in DeLand, Florida . . . William P. Phillips, Baptist Sunday School leader.

Elections: As president of the Canadian Council of Churches, the Very Rev. George Dorey . . . as president of the new National Methodist Theological Seminary to be established in Kansas City, Missouri, Dr. Don W. Holter . . . as president of the Interdenominational Foreign Mission Association, Dr. R. T. Davis . . . as treasurer of the Board of Home Missions of the Congregational Christian Churches, Dr. Howard E. Spragg . . . as president of the Christian Business Men's Committee International, Harry W. Smith, vice president of the Bank of America, San Francisco . . . as president of the Association of College and University Ministers of the Methodist Church, the Rev. Darold Hackler . . . as president of the Northern Missionary Council, Danish Bishop Halfdan Hogsbro . . . as honorary president of the Christian Writers Association of Canada, Alan E. Haw; as president,

George Bowman; as editor of the association's quarterly, Earl Kulbeck.

Nomination: As moderator of the General Assembly of the Church of Scotland, Dr. Robert H. W. Shepherd.

Appointments: As chairman of the radio and television department of the United Presbyterian Church in the U.S.A., Dr. John K. Mitchell . . . as associate publisher of the Methodist Publishing House, Dr. George M. Curry . . . as assistant professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, Dr. Jerry Vardaman.

Awards: To James D. Zellerbach, United States ambassador to Italy, the World Brotherhood Gold Award of the National Conference of Christians and Jews for "promoting good will and understanding among all the peoples of the world" . . . to Mary Jo Nelson, religion editor of the Oklahoma City Times, the first press citation of the Baptist General Convention of Oklahoma for "outstanding reporting of church news."

Correction: Dr. Jesse H. Ziegler, listed in CHRISTIANITY TODAY for October 27 as having been appointed to a professorship at Bethany Biblical Seminary, actually has been on the Bethany faculty since 1941. It should have been noted that Dr. Ziegler was named associate secretary of the American Association of Theological Schools. CHRISTIANITY TODAY regrets the error.

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and U. N. admission to "relaxation of aggressive posture" in view of mainland China's recent history in Korea and Formosa straits, but the effort was overwhelmingly defeated. Conference chairman Ernest A. Gross, head of NCC's Department of International Affairs and former U. S. Ambassador to the U. N., when sketching the dilemma of admission or rejection of mainland China, failed even to mention the implication of such admission for the Security Council.

Former U. S. Ambassador for Disarmament Harold Stassen, who was to have aided Section II throughout the study conference, arrived only in time to hear the section report presented in plenary session and made the closing comment on it. He found the report "much too dogmatic" in its view of communism as God's judgment on the West; said he was "troubled" by its agreement that military force be sanctioned and controlled by the U. N., since this would subject it to Soviet veto; said that in the "overall context of the present struggle" he would be reluctant to approve the section's opposition to present U. S. reliance on nuclear armaments and the request for a slowdown in military time-table; and noted that negative appraisal of American policy in the Far East might well include some things to be expected from Communist China.

Overall Trends in Cleveland

What overall trends were discernible at the NCC conference? The historic American principle of separation of church and state is clearly on the wane. Not even 30 Baptist delegates (NCC currently has a Baptist president) rose in its behalf, being seldom vocal. Nor did the prospect of enlarging Roman Catholic exploitation of church-state opportunities act as a deterrent. Direct pressure upon government policies by religious leaders of institutionalized Protestantism ("the Ecumenical Church") is more and more approved, despite lack of a mandate at the grass-roots level (conferees were reminded of the "mandate from the National Council" to constituent churches, councils and agencies) and frequent conflict with convictions of lay constituencies, and the inherent risks when political influence and power is concentrated in any religious collectivity. However, the Big Church allows itself to become enmeshed more fully in state procedures, and identifies the Christian message with specific positions and policies on state matters, some anxiety rises lest the churches become mere agencies to accomplish government objectives. The

evangelical wing of NCC was not strongly represented; its frustration mounted in attempting a counter-position, until at last its voices became silent. Pacifist-minded delegates, far from satisfied with the outcome, nonetheless viewed many resolutions as significant gains for their cause. What Cleveland dramatized most, however, is a lack of a uniform and approved Protestant theology of church-state relations, and the willingness of many delegates to move only with the rising tide. Cleveland delegates spoke much of world order, but they halted far short of a Christian agenda for civilization.

C. F. H. H.

BOOK OF THE MONTH

(Cont'd from page 18) well as election; while here, in the opening verses of Ephesians, only the positive aspect of predestination, namely election, is in view.

Some persons seem prone to think that if election is true there is no necessity for a Gospel. "If a person is elected to salvation then it does not matter whether he hears or believes . . ." Paul did not think so; for no sooner does he articulate election than he shows how it unfolds in the great redemptive work of Jesus Christ. This engrosses his attention in most of the rest of the first chapter.

Discussing the eternal election of God and the provision of the atonement in Christ must have led Paul's inspired mind to think of the problem of men's ever believing and being saved, inasmuch as they were dead in trespasses and sins (2:1). So he marvels at the fact that God not only provided salvation but applied it as well: "And you hath he quickened, who were dead . . . quickened us together with Christ." He concludes this discussion of salvation by hearkening back to his earlier teaching of election. Paul sees the redemption of Christ, both in its provision and application, as a working out of the purpose of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (2:10).

Having laid the foundation-election and salvation, Paul now builds on it his structure of the church. For it is because Jew and Gentile alike are saved by the same Christ and his shed blood that the "middle wall of partition" is broken down between them and they are made one. This is the "mystery" which had never previously been revealed "as it is now revealed" (3:5). As intimated earlier, this church, the one true church, founded "on the apostles and prophets Jesus

Christ himself being the chief corner stone" (2:20) is the central theme of the whole book.

PRACTICAL

The ethical or practical part of the Epistle is rich and full. And it grows out of the doctrinal emphasis on the unity of the church. The various admonitions are inculcated to promote that harmony among the members of the church which befits those who are redeemed by one Saviour and are built on one foundation.

This is particularly apparent in the duties pertaining to the three sets of fundamental human relationships discussed: husband-wife (5:22-33); parents-children (6:1-4); masters-servants (6:5-9). Authority binds them all together in one unity. And that authority of the husband, of the parent, and of the employer, is actually the authority of Christ working through these subordinates whom he has placed as his vicegerents in these basic human groups. Thus Christ by his death unites all in one and by his living authority binds all together into a growing unity.

The conclusion pictures the Christian as engaged in a battle to the finish with the powerful hosts of evil whom only the strength of God is able to vanquish, but which strength is available to the humble and dependent Christian soul.

We close with a brief word about commentaries on Ephesians. There are many good ones; more than we have space even to list. In our opinion the work of Charles Hodge, *Commentary on the Epistle to the Ephesians*, (New York, 1862), its fine exegesis, its incisive doctrinal analysis, and its valuable practical observations is still the best. Meyer and Abbott, *International Critical Commentary*, are important critical works; Francis Beare is well worth reading in *Interpreter's Bible*, but with a critical eye. John Mackay's *God's Order; the Ephesian Letter and This Present Time* (New York, 1953) shows a leading ecumenist's competent handling of this significant letter. The dispensational view of this church epistle is clearly given in L. S. Chafer's *The Ephesian Letter* (New York, 1935).

JOHN H. GERSTNER
Professor of Church History
Pittsburgh-Xenia Theological Seminary

• ED.—For a detailed discussion of points raised in the above article, readers are referred to an excellent study of the epistle in the Shield Bible Study Series, *The Epistle to the Ephesians*, by John H. Gerstner, Baker Book House, Grand Rapids, \$1.50.

Books in Review

SELECTED PASSAGES

Calvin: *Commentaries*, ed. by Joseph Haroutunian (Westminster Press, Philadelphia, 414 pp., \$5) and *Calvin's Doctrine of the Word and Sacrament*, by Ronald S. Wallace (Eerdmans, 253 pp., \$3.50) are reviewed by G. Aiken Taylor, Minister of First Presbyterian Church in Alexandria, Louisiana.

The first of these books is the second of three volumes on Calvin projected for the Library of Christian Classics. The first volume (*Theological Treatises*), appeared some four years ago and included a great many hitherto untranslated selections. The selections here offered are freshly translated but the material has been available in English for a long while.

The editor has collected representative passages from the commentaries under such headings as "the Bible," "The Knowledge of God," "Jesus Christ," "Faith," "Ethics," etc. There is also splendid introductory material on Calvin himself and two additional works: The Preface to Olivetan's New Testament and the Dedication to the Epistle to the Romans. The overall affect is a handy reference work for uncritical study.

Most selections of Calvin material suffer from the natural tendency of any editor to select passages in keeping with his own viewpoint or interpretation. And Calvin wrote so voluminously that he can be made to say almost anything. The present collection does not altogether escape this danger. I looked to see how many of the proof-texts selected by R. S. Wallace (see book-review below) to support his thesis were included in Haroutunian's selection of passages on the same subjects. There were almost none.

However, the danger of misinterpreting Calvin is largely avoided, in this work, by the editor's practice of letting long passages speak for themselves. Instead of clipping and editing the several pages of commentary which Calvin frequently wrote on a single verse, he has printed the whole of each passage selected.

The second of these books is a thorough and scholarly work which develops Calvin's thought as follows: (1) God cannot be known directly and, consequently, he cannot reveal himself directly to man, for man is unable to bear it.

(2) God, therefore, must adapt himself to man's capacity to receive, revealing himself *indirectly* through signs and symbols. These offer him veiled, but they truly disclose him even as they veil him. In short, though God cannot be *known*, he can be encountered in and through *means*.

(3) Now Christ is the Mediator of all revelation, standing between God and man as the Word of God. God is apprehended only through his Word and this Word is always Christ. It is the Word (Christ) which makes the words and signs (the means) *become* revelatory of God.

(4) In the Old Testament the Word (Christ) revealed God primarily in the signs and symbols of worship under the Law. In the New Testament the Word revealed God primarily in the Cross and the Resurrection. The apostles spoke of this revelation of God in Christ in their capacity as preachers of it and commentators upon it. Their words become the Word, to us, when it is received in faith. (5) Today the Word (Christ) continues to reveal God through words and signs: through the preaching and the sacraments of the Church. The frail word preached by man can actually become God speaking. It does so become when the grace of the Mediator makes it so . . . as faith is exercised.

To all practical purposes, then the Word of God can be spoken of in three ways: (1) with reference to Christ, (it is ever Christ, of course, and in any case); (2) with reference to the words of Scripture when they are taken, in faith, as the Word of God and when, as the effect of such faith, they become the Word; and (3) with reference to the preaching of the Gospel, whenever it is also received, in faith, as the Word.

Essentially there is no qualitative difference between the ministry of the Word in Scripture and the ministry of the Word in preaching, for in the case of each the revelation occurs only as faith is exercised. There is, however, an "added" act of faith presumably required of the preacher (although this isn't discussed). This is the faith he exercises as he takes the words of the prophets and the apostles as his own, that his words may become the Word of God. When he does this, his words become the Word just as their words became the Word.

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Calvin with a Barthian flavor. The difference between Wallace's Calvin and Calvin himself is small, but important. Calvin himself viewed Scripture as the objective, self-verifying Word of God in a manner Wallace has not allowed. Witness this: "But God wants us to respect His mouth and we know where that is: it is where He has spoken to us by Moses, by His prophets and, lastly, by His Apostles, in order that we may be accu-

rately taught everything that He wants us to know. So let us profit by this doctrine, that we be not rebels against the very mouth of God, his Word" (Trans. from Sermon on Deut. 1:22-28).

G. AIKEN TAYLOR

REALM OF IDEAS

Luther's World of Thought, by Heinrich Bornkamm, translated by Martin H. Bertram (Concordia Publishing House, 1958, 315 pp., \$3.00) is reviewed by E. P. Schulze, Minister of the Lutheran Church of Our Redeemer, Peekskill, N. Y.

Since university men live in the realm of ideas, they will naturally produce books like this one, written by a professor of church history at Heidelberg University who has done a great deal of previous research and writing in the field of Lutherana.

The essays in this volume largely complement and sometimes overlap those found, for example, in Boehmer's "Luther in the Light of Recent Research" (1916) and Dau's "Luther Examined and Re-examined" (1917). Boehmer's work is a critical evaluation of the man and his development in the environment of his times. James Harvey Robinson called it "a fresh and stimulating conception of Luther," and it is indeed a lively book. Dau's purpose, on the other hand, is to rebut Roman Catholic slanders concerning Luther's life, work and doctrine. More recently, Ewald Plass in "This is Luther" has studied his character, personality, and his everyday life. And a few years ago Schwiebert, a pupil of Preserved Smith, gave us "Luther and his Times," in which the historical setting is strongly delineated.

All these books were written by academic men, and Bornkamm has added his contribution to the ongoing business of analyzing Luther by this study of his principal ideas about theology, nature, history, politics, sociology and philology. We see in these pages his towering figure emerging from the middle ages and drawing multitudes after him. His theology, of course, was not new, but it was not medieval; it was that of primitive Christianity, based firmly upon the Holy Scriptures. In matters of science he had the modern outlook, rejecting Aristotelianism and saying, "Science consists in differentiating and sifting." In the field of economics, he foresaw and fulminated against the excesses of an unbridled capitalism. Some of his concepts (that concerning the best form of government, for example) remained medieval throughout

his life, but his insistence on the line of demarcation between the jurisdictions of Church and State, so clearly expressed by his co-worker Melancthon in the Augsburg Confession and its Apology, is essentially modern, though with some defects which are evident to anyone who has studied his views concerning the duty of government toward the Jews and the Anabaptists, in the promulgation of which Luther appears in his least pleasing aspect. One misses in this volume a discussion of Luther's thoughts on education. This is indeed an important topic, and it is strange that Bornkamm, an educator, gave it no place in his book.

"Luther's World of Thought" is an easy book to read. To Lutheran pastors, and indeed to many other clergymen of scholarly bent, much of its contents will seem familiar and elementary. But it is likely enough that even many well-read Lutheran ministers can learn much from Bornkamm's pages on Luther as a translator of the New Testament.

Bornkamm's work is to be recommended to all who are interested in what Luther thought, which, after all, is of as great importance as what he did. But by its very physical limitations it can be no

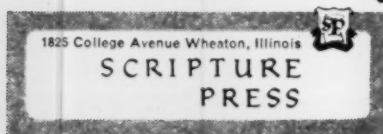


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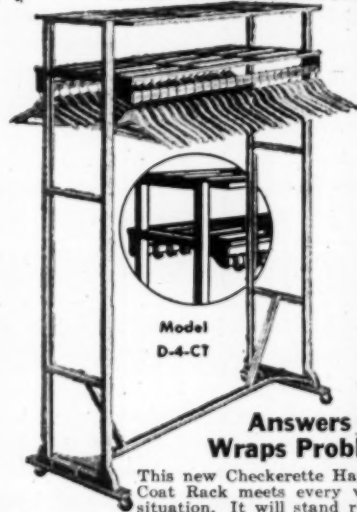
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more than an introduction to its vast subject. Those who wish to delve deeper and can read German should turn to Volume XXIII of the Concordia edition of Luther's Works. Between the covers of that fat quarto they will find an excellent summary of Luther's thought on every conceivable topic, indexed (originally in cigar boxes, I am told) by the indefatigable editor A. F. Hoppe. In those abstracts is the quintessence of the matter, and it is presented for the most part in Luther's own stout and trenchant words.

E. P. SCHULZE

MISSIONARY AUTOBIOGRAPHY

Land Beyond the Nile, by Malcolm Forsberg (Harper, 1958, 232 pp., \$3.95), is reviewed by Marian J. Caine, Editorial Assistant of *CHRISTIANITY TODAY*.

Although it says on the jacket "the real life drama of a dedicated and daunt-

less missionary couple," this book has rather little to commend it for drama, and in comparison with the classic and moving epic of five missionary martyrs published a year ago, it is something of an anti-climax.

There is admittedly no glorious tragedy to *Land Beyond the Nile*; but this alone would not make it a weak book. It professes to be a portrayal of the kindling devotion of two people for Christ and claims to be "a great Christian adventure" (cover flap), but unfortunately the writing succeeds in only saying as much from page one to the end. A disappointment, this book is like too many other Christian books in recent years; it glosses over life and events in a rather pedestrian, threadbare manner, and as an autobiography it has little to say beyond itself.

The story is about a missionary couple, Malcolm Forsberg and his wife Enid who go to Africa as missionaries. The author carries their experiences from the time they meet at Wheaton College to their mission work in Ethiopia and later in the Sudan. The strong point of the book perhaps is in the details which Mr. Forsberg gives of missionary living, tribal primitivism and the geography of the land. Some of these descriptions are articulate, and for those contemplating missionary work in Africa and readers interested in Africa for its own sake, they are instructive. Useful also are the maps in the beginning pages of the book and photographs representing the ways and practices of Uduk and Ethiopian peoples.

MARIAN J. CAINE

SALVATION VIA SUGGESTION

The Single Path, by James W. Field (Prentice-Hall, 1957, 335 pp., \$3.95), is reviewed by Walter Vail Watson, Minister of the Lancaster Presbyterian Church, New York.

This is a book charmingly written by a winsome and materially successful member of the Weatherhead-Peal school of spiritual health through devotion to psychological formula.

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is taken "mostly . . . when, at long last, you lift your face to God." In other words, God is just waiting for men to get tired enough of their failures to find every sort of success and victory through self-commitment to him. There seems to be no real need for any sort of atonement because a man is a sinner and under the guilt of unforgiven sin.

But, anyhow, Dr. Fifield presents an array of people who have found some sort of peace (he only implies it is permanent) through a rational commitment

abetted by sound, discerning psychological counsel.

It is cheerfully agreed that this sort of victory over frustration may work when the focus of real need is for personal adjustment to other persons one has hitherto been unable, or has refused to understand. This may prove to be helpful in some cases.

The gospel according to Fifield also seems to assume that if we can convince ourselves that God approves our efforts at self-improvement and self-victory a

happy issue is bound to be just around the corner.

The new birth, for instance, seems to be quoted with approval (p. 28). But the supernatural concept of John's gospel is travestied in these words which immediately follow the reference to the new birth: "Forget your real or fancied lacks—your rebirth in Christ will truly make you a little lower than the angels!" Is this what Jesus meant when talking to Nicodemus? What warrant is there, pray, for taking this kind of liberty with the context of the Word of God?

Whatever he advocates it is not the Christian faith. If Dr. Fifield assents to what Paul in the Spirit referred to as the "offense of the cross," he is very careful to conceal it. There is no evidence that he truly believes in the Christian doctrine at the heart of the gospel of John, or of Paul as expressed in the epistles to the Romans and Galatians. He fails to give due emphasis on the doctrine of vicarious atonement.

WALTER VAIL WATSON

AUTHORITATIVE WORK

Augustine to Galileo, by A. C. Crombie (Heinemann, 25s.) is reviewed by G. C. B. Davies, Professor of Ecclesiastical History, Trinity College, Dublin.

This volume, containing a history of science during the Middle Ages, is a re-issue, without alteration, of a work first published in 1952. It provides a most interesting and exhaustive survey of the subject, such as is not to be found in treatment and scope in any other single volume. Of particular value is the section which describes the trends and experiments in technics, medicine, and science in the thirteenth century, introduced from Greek and Arabic sources, and which relates them to the subsequent developments of the Renaissance era. The work of Grosseteste, Albertus Magnus, and Roger Bacon in pure science or in philosophical criticism of Aristotle prepared men's minds for the scientific revolution associated with Copernicus, Galileo, and their contemporaries. The emphasis on the work of medieval mathematicians brings a wholesome corrective to those who have dismissed this period as comparatively insignificant in that field.

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G. C. B. DAVIES

EXCELLENT STUDY

Ezekiel: the Man and His Message, by H. L. Ellison (Eerdmans, 1956, 144 pp., \$2.50), is reviewed by Anton T. Pearson, Professor of Language and Literature at Bethel Theological Seminary.

H. L. Ellison, Tutor for Old Testament Studies in the London Bible College and contributor of the sections on I and II Kings and I and II Chronicles in the *New Bible Commentary*, has given conservative Christianity a stimulating treatment of the prophet Ezekiel. In the nature of an expository commentary, the book follows the chapter order of Ezekiel and is best read along with the Bible text itself.

Aware of the textual problems of the M.T., the author often cites a preferred LXX reading, and makes constant use of the renderings of the R.V., Moffatt, I.C.C., and R.S.V. For example, the reading, "in the eleventh year of our exile" of LXX, Syr., is preferable to the M.T. "twelfth year" and would bring the news of the fall of Jerusalem to the exiles at Tel Abid six months after the event rather than a year and a half later (p. 118). With the fall of Zedekiah, the old order was to pass until the Messiah came, whose it is. This seems to be the first extant interpretation of Genesis 49:10. For Shiloh, Ezekiel reads *shelloh*, "Whose it is," which reading is followed in the R.S.V. of Genesis 49:10 (p. 86).

Symbolism was congenial to Ezekiel with his priestly background, and the actions of chapters four and five are to be regarded as symbolical rather than literal (pp. 31-33). The prophet's most elaborate allegories are contained in chapter 16 and 40-48. Caution must be exercised to discriminate between symbolizing and spiritualizing. The latter requires mainly a fertile imagination (p. 130).

Some selected views of the author are here adduced. The Ezekiel of 14:14 is the Dan'el of the Ras Shamra tablets of 1400 B.C. (p. 59). The similarity of the

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Messianic picture in 17:22-24 to the mustard seed in Mark 4:30-32 precludes requiring the birds to represent evil (p. 70). Ezekiel was not only a formalist; note his ethical stress in 18:6-9 (p. 74). Contra Pember (*Earth's Earliest Ages*), Scofield, *et al.*, Ezekiel 28:11-19 does not depict the fall of Satan. This passage and Isaiah 14:4-23 must not be detached from their setting (p. 108). "Flesh" has different connotations in the O.T. and the N.T., so that a "heart of flesh" (36:26) refers to the will as God designed it to be (p. 128). Particularly helpful is the discussion of why Tyre and Egypt were not destroyed by Nebuchadnezzar although their doom had been predicted (29:18). This is an evidence of the conditional character of national prophecy, illustrated by Jeremiah 18:7-10 and the book of Jonah (p. 102).

Ellison predicts that with the establishment of Israel as an independent state, its spiritual transformation cannot be far off. The revolt of Gog (man's last attempt to defy God at Satan's urging) in chapter 37 takes place at the end of the Millennium, Revelation 20:7-11, and so "that careful thinker, E. Sauer," in *From Eternity to Eternity* (p. 134). Hence it is futile to attempt to identify the symbolic names Rosh, Meshech, and Tubal.

The author allots only a scant eight pages to a discussion of chapter 40-48, but he characterizes this section as apocalyptic, not prophetic, as millennial, and symbolic. He repudiates the re-establishment of a literal temple and animal sacrifices during the Millennium.

He seems a little too lenient with the false prophets (pp. 51-56). This reviewer would like to have seen some reference to Holscher's and Irwin's attempts to dissect the book of Ezekiel, and a notice of Howie's analysis of the charge that Ezekiel was afflicted with catatonic schizophrenia, but a brief book cannot include everything.

We are in debt to Mr. Ellison for this excellent study! ANTON T. PEARSON

BIBLICAL THEOLOGY

When the Time Had Fully Come, by Herman N. Ridderbos (Eerdmans, 104 pp., \$1.50), by David H. Wallace, Professor of New Testament at California Baptist Theological Seminary.

Professor Ridderbos' monograph, the third title in the Eerdmans Pathway Books, is a useful addition to the current literature on biblical theology. In the brief span of 96 pages the author discusses the kingdom of God in the synop-

tic Gospels, the Sermon on the Mount, Paul's preaching on redemption, the law of God in the Pauline doctrine of salvation and the New Testament treatment of the history of redemption. On p. 19 he disparages "eschatologism" which he defines as "an undue stress upon eschatology"; this is an appropriate corrective both to extreme dispensationalism and post-Schweitzer liberal thought. He neatly outlines the relationship of the Kingdom to the Church (p. 20 f.) by affirming, as over against the older view of the identity of the two, that the Church "derives its existence and the mode of its existence from the Kingdom of God." Thus, the Kingdom is the prior and greater institution. The interpretation of Matthew 5:28 is taken not to mean moral equality with God, but rather the "consistency of love" (p. 30) which is expressed in loving enemies as well as neighbors. In the third chapter (p. 53 f.) the author takes up the question of the meaning of Paul's term "in Christ." He denies any mystical quality to the phrase and asserts that it is only a "redemptive-historical formulae." That this is true enough is shown by I Corinthians 15:22 where we all die "in Adam." But there is a legitimate mysticism in Paul which characterizes the believer's relation to Christ as James Stewart has pointed out in *A Man in Christ*. The "in Christ" formula may be both ecclesiological and mystical. In the last chapter Ridderbos discusses Barth's view of Scripture (the word of God is contained in the Scriptures but is not to be identified with them) and holds that it is "spiritualistic." It is emphasized that while Barth exhibits far more fidelity to the word of Scripture and its historicity than does Bultmann, Barth lacks the theological justification for his treatment of the Bible, and "Bultmann with his radical criticism can in a sense use Barth's own conception of the word of God" (p. 80).

A few inaccuracies appear in the book. On p. 16 the phrase "dynamic power" occurs. Dutch transliterations of Hebrew words persist in place of English: *mal-koeth* for *malkuth* (p. 14), *meschalim* for *meshalim* (p. 27), *schaliach* for *shaliah* (p. 82). Errors in Greek are present: "for us" is given as the translation of *hyper hymon* (p. 53). On p. 92 *mar-turia* appears for *martyria*, and p. 96 reads *sarks* in place of *sarx*. However, these trifling details in no way diminish the virtue of this timely and competent contribution to modern theological discourse. Recent emphasis on biblical theology makes this work very relevant.

DAVID H. WALLACE

REVIEW OF

Current Religious Thought

My soul doth magnify the Lord . . . He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; And he spake to our fathers, to Abraham, and to his seed for ever.

In 1521 LUTHER was writing an exposition of Mary's *Magnificat*. He was extremely affected by the sharp contrasts that Mary put into her song. Luther's fascination for the astounding contrasts is not very surprising, since his own day was also going through enormous shocks. He could perhaps read certain parallels from his own time into Mary's song. In a time when everything seems suddenly uncertain, one is faced with the question of whether the great changes taking place auger a revolution against all that is worth while or a reformation of what has become evil, a revolt that in the end will curse the men who caused it or a reform that will bless the life of many. This was a question that faced Luther. Were the events in which Luther was leading the way simply a turning upside down of all values, only an "overthrow of values" as Nietzsche would later say? Luther must have asked the question, but history had to answer it.

¶ Our concern here is not with the question of the Reformation, however, but with the "overthrow of values" that Mary sang about in her hymn. One could look at her *Magnificat* as a profound perspective on history. For history takes shockingly sudden turns so profound that history itself almost seems a perpetual "overthrow of values." But, it is different with Mary's vision. We have something entirely different in this passage than a revolution born of discontentment with the *status quo*.

The possibilities opened up by the thought are nonetheless alarming. It is no small thing when the proud are scattered, the mighty pulled down from their seats, the humble exalted, and the hungry fed while the rich are sent away empty (Luke 1:51-53). Mary sees these up-

setting events as though they had already happened. The world had not yet heard the new glad tidings; the shepherds were quiet on the hills; Herod was still comfortable on his throne; the scepter was still steady at Rome. The angels had not broken through the dark sky of advent eve with their anthem. Yet, Mary sings as though the world had already been turned upside down, as though the thunder had already ripped the sky above a quiet earth. Mary sees the power of God breaking through. She sees everything changed. She sees a new measuring stick in the hands of God taking its new measure of things long counted certain. What has seemed very normal in the world suddenly is seen as abnormal, what has seemed secure suddenly is seen shaking at its foundations.

¶ The *magnificat* alludes to another hymn, sung long before by Hannah. This hymn sees the bows of the mighty men broken and those girded with strength stumbling. It sees those who were full hiring themselves out for bread and those who were hungry now filled. It sees the Lord in action. The Lord kills and makes alive. He brings men to the grave and raises men up again. He makes poor and makes rich. He brings low and raises high (I Sam. 2:4-7). Again, everything is upset. Places are changed; the strong and the weak, the rich and the poor, the hungry and the filled—all exchange their positions.

But it is especially in Mary's song that all these things draw very near. The relationships in life that have been looked on as stable do not really conform to the way God sees them and to what God shall do with them. When he really comes to earth in Jesus Christ, all these so-called stable relationships are undermined. There have even been attempts to use Mary's hymn to justify revolution; but then it has been forgotten that Mary sees these revolutionary events as purely the work of God. And what God does is wholly oriented to the event that is happening around Mary at Advent time. God's order of things is being brought to earth in the events of Christmas night, events to which the deeds of men can do only intentional or unintentional service.

This is why Advent preaching is such exciting opportunity. It is surely the

proclamation of a great joy. But when the angels of the night choir sing of great joy, they have more in mind than a holiday's gaiety. Angels do not exaggerate. They do not exaggerate when they sing of such enormous joy. But the proclamation is also an *exposé*. It exposes all sham, all cant, all pretense in which men customarily hide themselves. The divine Advent—Christ in his measureless humiliation—has revealing consequences for man's life. One learns from the Advent proclamation to look through the masks of human life. For it carries with it a divine judgment, a judgment which results first of all in the scattering of the proud. God scatters the proud with the light of what happens at Advent. The proud cannot hide their real poverty in the light of this poverty. The poverty of Christ exposes their hidden poverty. There are only two alternatives allowed by the divine *exposé* of the Advent: the proud must either be filled or be scattered. Once the Light has shone, there is no other choice.

¶ This is why the Gospel of the Advent is for all times. No one since Advent can go on as though nothing new had really happened. One can celebrate the event with festivity. There is a place for Christmas feasting. But through the celebration sounds a voice of urgent warning. It is a voice with overtones of crisis, a voice which somehow must have an answer. It is like an echo of Psalm 146, in which we read of an enormous blessing poured out on the oppressed, the hungry, the prisoners, the blind, the bowed down, the stranger, the orphans, and the widows. But there is an exception to the universal blessing: "the way of the wicked he turns upside down" (Ps. 146:9). Unequalled wealth is poured out on all kinds of unfortunate creatures. But with the shower of blessing, an alarm is sounded. It is an alarm that points to the proud who have no need of the blessing. It is an alarm that shows up the proud for whom the Gospel of the Advent has become an antiquated, though sentimental romance.

In spite of the upsetting nature of the event, it gets its force from the Father's love. It goes back for its vitality to the great humiliation for which the proud have no feeling. God's way of turning things around has no response from them. But he who humbles himself at the Advent message shall indeed be lifted up. He who bows humbly before the great poverty shall indeed be made rich. Blessed are the meek for they shall inherit the earth. G. C. BERKOUWER